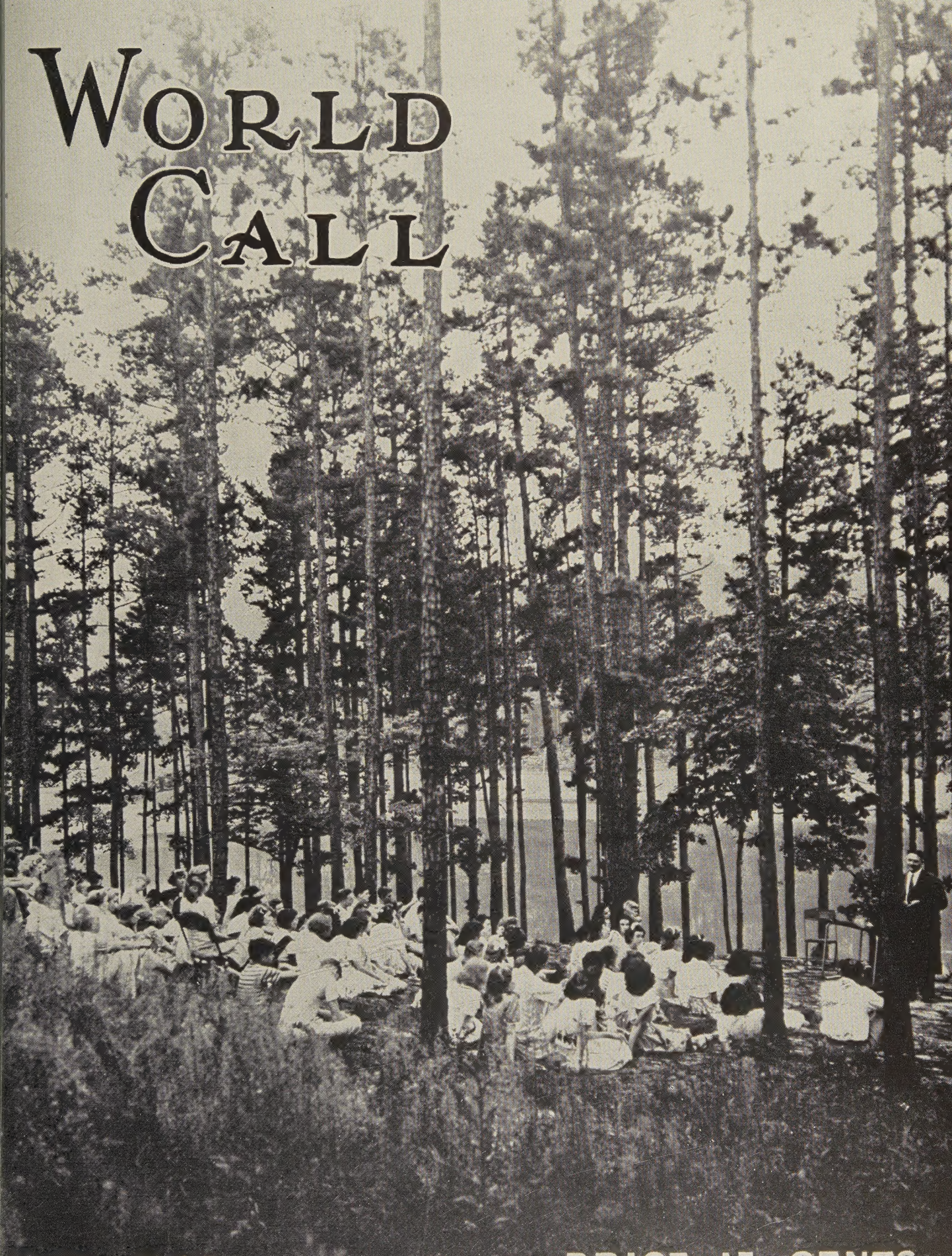
WORLD CALL



MAY—1945

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World Call

VOLUME XXVII MAY, 1945 No. 5

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Circulation Corner

Dear Subscriber:

What is your greatest problem? We don't mind telling you that ours is trying to get your WORLD CALL to you on time. We frequently have cause to remember the famous lines by Robert Burns:

"The best laid schemes o' mice and men
Gang aft a-gley."

For in wartime, though one makes plans one cannot be sure of seeing them to fruition.

In this and the next issue let me tell you some of our problems. We'll talk today about paper. We all know it is scarce. Only two days ago, one of our local newspapers had to forego all advertising because there was not paper enough to include it and the news. One of the most popular picture magazines is telling new subscribers that it can only take them on if old subscribers drop off, and asking them to wait at least three months for their subscription to be entered.

Paper is scarce with us, too, but so far we have not had to refuse new subscriptions nor do we intend to do so. You can continue to urge your friends to subscribe; and because of good management and careful planning, we believe we can handle every new subscription. But we have to limit each month's output to the exact number that we estimate we shall need. This makes it impossible to furnish back issues or to begin a subscription with a certain month unless said subscription is received well in advance. If you asked to begin with the April issue, we did so if possible, but if your subscription is beginning with this issue, it is because our supply of April numbers was exhausted before your request came in.

Next month we shall talk about distribution—for that, too, is not what it used to be.

Yours sincerely,
JESSIE M. TROUT
National WORLD CALL Secretary.

Manuscripts

Unsolicited manuscripts will not be returned unless accompanied by self-addressed envelope with sufficient postage.

When You Move!

Notices of change of address of WORLD CALL subscribers must reach the editorial offices in Indianapolis by the first of the month preceding date of issue. (Example, notification for change for January issue should reach us by Dec. 1. Give former city and state when reporting new address.) Subscribers failing to send notification can have their magazine forwarded by sending sufficient postage to the postmaster at the office of their former address.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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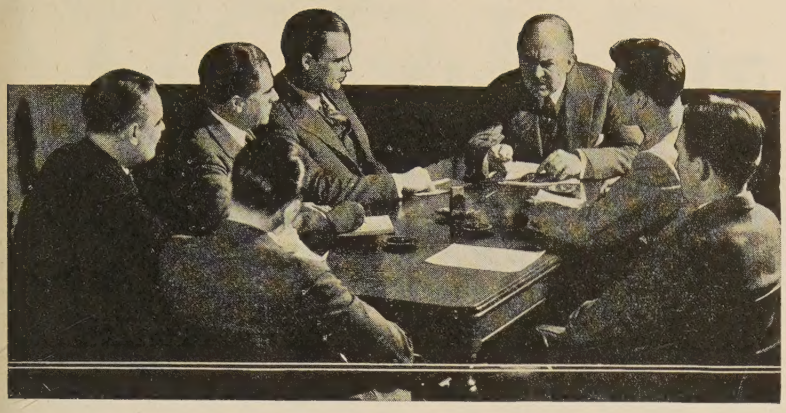
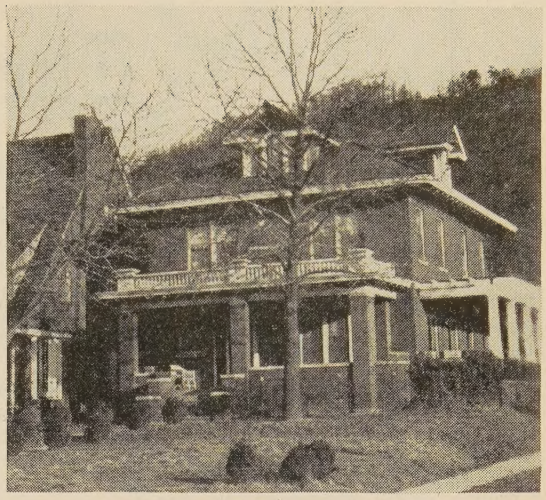




Parsonage, First Christian Church, Charleston, W. Va., acquired through aid of a Church Extension loan.

GOOD ADVICE

Chairman—"Gentlemen, it's time our church was buying a home for our minister."

Deacon—"Right you are, Mr. Chairman! The preacher's house has been sold and he must move again."

Chairman—"Our church is out of debt. All our men have good jobs—many of our women are working, too. Now's the time to raise some money as a down payment on a parsonage. We can borrow the balance from the Board of Church Extension at 4% interest, payable at the rate of 1% per month."

The chairman and the deacon are both right—it *is the time* to buy parsonages, and loans *are available.*

More churches, during the past year, bought homes for their ministers than in any other year in brotherhood history, with the aid of Church Extension loans.

Write for Information to

BOARD OF CHURCH EXTENSION

Missions Building **Indianapolis 7, Indiana**

The Threshold

Our Cover

ON THE cover page of this issue of WORLD CALL is a picture of a group of young people at a summer conference. This group is typical of other youth groups throughout the country who meet during the summer months in surroundings of peace and quiet beauty in order to learn together how to grow in wisdom and stature and in favor with God and man.

World Council Guests

Church circles throughout America are eagerly awaiting the visit here, during the month of May, of three of Europe's most distinguished churchmen: the Bishop of Chichester, Dr. G. K. Bell; Dr. Marc Boegner, head of the French Evangelical Churches; and Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, Geneva, Switzerland.

Dr. Boegner was the leader of the opposition in French Protestantism to the Nazi occupation, and his bravery and boldness led his friends frequently to despair of his life. The Bishop of Chichester, who for many years was dean of Canterbury, figured prominently in the early attempts from England to assist Dr. Niemoeller and other leaders of the Confessional Church party in Germany. Since the war he has visited Scandinavia and is one of the best informed British churchmen with respect to continental conditions. Dr. Visser 't Hooft, in addition to his important duties as secretary in Geneva of the World Council of Churches, is president of the World Student Christian Federation. He is known for his world travels, his many books, and his brilliant leadership in the developing work of church rehabilitation and reconstruction. He has recently visited England, Holland and France.

During their stay in this country, the visitors, who come under the auspices of the American Committee for the World Council of Churches, will speak at a number of larger cities throughout the United States and Canada. On the evening of May 17, all three will address a great interdenominational mass meeting at the Cathedral of St. John the Divine in New York City.

Bretton Woods

Pledging full support of the Bretton Woods Monetary Agreement, the United Christian Council for Democracy recently warned churchmen over the nation that indefinite delay in Congressional approval might lead other nations to conclude that the United States does not really mean to cooperate in a full program of collective security.

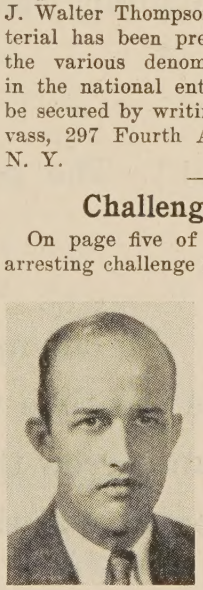
Calling the dual international monetary plan "an absolutely necessary foundation stone in the structure of world cooperation we must build," the Council declared that the Administration and the leaders in Congress have placed the issue in the hands of the people of the country to decide. "Members of Congress haven't heard enough from home," the Council says, so that April 25 and San Francisco draw near with this nation's attitude on Bretton Woods still in doubt. "It is urgent that the millions of American citizens, realizing that an extensive and a reliable world trade is essential to full employment and economic security at home and abroad, should quickly express their support of both the Fund and Bank to their representatives in Congress."

Material for Local Church

Some of the most attractive church ads, newspaper mats, posters, for local promotion of every member enlistments and general church publicity, have been produced by the United Church Canvass in cooperation with the advertising agency J. Walter Thompson Company. This material has been prepared as a service to the various denominations participating in the national enterprise. Samples may be secured by writing United Church Canvass, 297 Fourth Avenue, New York 10, N. Y.

Challenge to Youth

On page five of this issue appears an arresting challenge in free verse addressed to the youth of today by Barton Hunter. Mr. Hunter is pastor of the West Bluff Christian Church in Peoria, Illinois. He came to this pastorate from the department of religion in Lynchburg College, Lynchburg, Virginia, and was formerly a student worker at Purdue University. His varied experience with young people helps him speak to the heart of youth.



Barton Hunter

Religious Book Week

The Church and the New World Mind, a compilation of the Drake Conference lectures, has been chosen as one of the Protestant selections for the annual Religious Book Week list. The list is put out each May by the National Conference of Christians and Jews, on the anniversary of the burning of the books in Berlin. This year Religious Book Week falls May 6 to 13.

Fifty each of Protestant, Catholic, Jewish and "Goodwill" books are named. The committee making the Protestant list are: Edna M. Hull of the Cleveland, Ohio, Public Library; Dr. Harold F. Carr, minister of the Lakewood, Ohio, Methodist Church; and Dr. Miles H. Krumbine, minister of Plymouth Church of Shaker Heights, Cleveland, Ohio.

The Drake Conference was held last year, sponsored by Drake University four Disciples of Christ organizations The United Christian Missionary Society the Board of Higher Education, and th Association for the Promotion of Christian Unity.

Bible Broadcast

By courtesy of the Blue Network the American Bible Society will join in the program, "Your Life Today," which is given on the Network Monday through Friday mornings at 8:15 a. m., Eastern War Time; 7:15 a. m., Central War Time.

The Bible Society will have the Monday morning broadcast for a period of six months under the theme, "The Bible Speaks." Dr. Eric M. North, general secretary of the American Bible Society, will be the speaker during April, and Secretary R. A. Betts in May. It is expected that Dr. Francis C. Stifler, editorial secretary of the Society, long a favorite broadcaster for many, will join in the series later.

The topics for the latter part of May and for June are as follows: May 14, "The Bible Speaks to Young People"; May 21, "The Bible Speaks to Persons Under Strain"; May 28, "The Bible Speaks to Islands of the Seven Seas"; June 4, "The Bible Speaks to the Enemy Countries"; June 11, "The Bible Speaks to an Awakening Orient"; June 18, "The Bible Speaks in Times of Personal Crisis"; June 25, "The Bible Speaks to Illiterate Millions."

This is the eighth consecutive year the Bible Society has been giving a coast-to-coast series on the Bible.

Jones Honored

Dr. Edgar DeWitt Jones, distinguished contributing editor of WORLD CALL, and Mrs. Jones were honored by the city of Detroit and the Central Woodward Christian Church on March 9, 1945, by a Silver Anniversary Banquet, on the occasion of their twenty-fifth anniversary in the service of the church.

During his twenty-five years in Detroit, Dr. Jones has also served as president of the Federal Council of Churches of Christ in America and of the Detroit Council of Churches, and has been awarded the annual citation for distinguished leadership by the Detroit Round Table of Catholics, Jews and Protestants.

War Scriptures

A total of 6,920,538 Scripture volumes, which includes Bibles, New Testaments and portions of the Bible, has been supplied by the American Bible Society to the armed forces during the war years. Each year the demand has been progressively larger for each of the three Scripture items. The books called for in 1944 represent 39% of the entire number distributed in this four-year period.

WORLD CALL

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Evelyn Honeywell, *Assistant to the Editor*

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C. E. Lemmon Edgar DeWitt Jones James A. Crain John L. Davis

VOLUME XXVII MAY, 1945 NUMBER 5

Disciples in Conference: An Editorial Review

FOR the past ten years the second week after Easter has been given over to annual meetings and conferences of various boards and groups of workers of the brotherhood of Disciples of Christ. This year the rulings of the War Committee on Conventions made it necessary to cancel the meetings of groups whose presence would have brought the total attendance to more than fifty. This meant the calling off of plans for the usual meetings of the Board of Review of Unified Promotion, of the field staffs of missionary organizations-education, and of the Association of State Secretaries. While the cancelling of these important gatherings is regretted, its necessity is understood.

Four working bodies of the brotherhood met April 9-11 to transact business and make plans in connection with the responsibilities entrusted to them. These were the executive committee of the International Convention of Disciples of Christ, the Commission on Budgets and Promotional Relationships, the Board of Higher Education, and the members and directors of Unified Promotion.

THE International Convention's executive committee gave careful consideration to the question of attempting to hold its next convention in October, 1945, as had been decided upon at Columbus in 1944. In the light of the many difficulties encountered, including the policy of the national government in discouraging large conventions, it was voted to postpone the next convention until the spring of 1946. It is hoped that altered conditions with respect to travel and hotel facilities will make possible definite decision as to time and place a bit later.

The executive committee took significant steps toward carrying out the instructions of the Columbus convention with respect to providing a budget sufficient to enable it to employ a full-time secretary, and to care adequately for the functioning of brotherhood commissions and for participation in cooperative Christian enterprises. The committee asked and received permission from the budget commission to give up its small share in the undesignated receipts of Unified Promotion and to make a direct appeal to the churches for the support of an annual budget of $31,000. In stating its case the committee said:

> As we see it, the International Convention program is something different from any agency within the brotherhood. It is the whole of which the various agencies are parts. It should represent and be the unifying function for all our people, whether liberal or conservative, young or old, men or women, north, south, east, or west. We believe there is a definite possibility of establishing, through an adequately developed International Convention program, a unity and harmony in our brotherhood which we have not experienced in three-quarters of a century.

That the executive committee intends to follow through in a constructive effort to give reality to its expressed purposes is evidenced by the character of the finance committee to which further action is assigned. Chairman of the committee is one of our ablest and most untiring younger ministers, Paul Stauffer, of Frankfort, Kentucky. Working with Mr. Stauffer on the committee will be Mrs. Hampton Adams of St. Louis, Missouri; H. B. Holloway of Indianapolis, Indiana, transportation secretary; and the president of the convention, Dr. M. E. Sadler of Fort Worth, Texas.

This is a good committee. Its members have upon their hearts the best interests of the Disciples of Christ and of the larger Church Universal. They deserve the support of the brotherhood. We confidently expect that they will receive that support.

THE sessions of the Board of Higher Education differed from those of other annual meetings in that no outside speakers were presented. All participants in the discussions were Disciple educators. While it is probable that no one would advocate the continuing of such a policy without exception, it must be admitted that the result in this instance was a concentration upon some of the pressing problems which confront Disciple institutions of higher learning. One of these, to which the Board gave particular attention, was that of ministerial supply. A dinner and evening session, with executives of other boards as guests, was given over to a discussion of this problem which all concede is so vital to the on-going program of the church. The following resolution was passed by the Board with respect to this issue:

That in the light of the wide interest which is evident in the problem of ministerial and missionary supply, we recommend that a representative commission on ministerial selection and training be created from the various boards concerned to give full study to this important problem and to develop and recommend a unified program of action for the brotherhood.

Dr. Paul H. Fall, president of Hiram College, was named as president of the Board of Higher Education for the coming year. Elected with him were Dean Harold G. Barr of the Bible College of the University of Kansas, as vice-president; Mrs. E. C. Rumpler of Indianapolis, as treasurer; and Dr. John L. Davis, as executive secretary.

Reports of the Board of Higher Education and of its constituent institutions indicated a reassuring awareness of the problems and opportunities of Christian higher education on the part of its trusted leaders.

THE Board of Directors of Unified Promotion had much to rejoice over as it reviewed its initial ten years of cooperative promotional life. The recent meeting noted a long list of significant achievements in that period. Its chief concern, however, was to review the program of the past year and to project plans and procedures for the year of 1945-46.

It was apparent from the reports that the outreach of the program of the present "Year of Dedication" has been unusual. Following the unprecedented gain in receipts of 27 per cent in the year ending June 30, 1944, the record for the nine-month period ending March 31 of this year shows a further increase of 23 per cent. This increase in giving is especially heartening in view of the greatly enlarged needs of the work, though it is to be remembered that, in order to safeguard this work, it is essential that the present level of giving be maintained or increased in April, May and June. This means that nearly a million dollars should be remitted in these months for the causes cooperating in Unified Promotion.

Incomplete reports, as of April 10, showed remittances of $300,000 from the Week of Compassion offerings for the Wartime Service Fund. Many churches have not yet sent in their offerings, but even so, it is clear that unusual efforts must be made immediately if Disciples of Christ are to realize their goal of $500,000 as a minimum for this important emergency cause. This first year of the two-year program of the Wartime Service Fund is a brotherhood "must" if Disciples are to measure up to the responsibilities placed upon them in these days of human tragedy and hope.

Looking ahead, the directors of Unified Promotion designated "With Christ We Build Anew" as the theme for the program for 1945-46. This theme will undergird the total program of the church as it faces its task of propagating the Christian gospel at home and abroad. It is the avowed hope of Unified Promotion to help churches and groups to make the largest possible contribution of Christian service and life in the coming year. We believe that that avowal of purpose, together with a record of practical service and far-seeing vision and sympathy, entitles the leaders of Unified Promotion to the fullest support of the churches. That they have such support is apparent from the records. That they will continue to merit and receive it is our confident hope.

Famine Ahead!

RICHARD J. WALSH, editor of *Asia and the Americas* and retiring president of the India Famine Relief Committee, predicts famines for India again this year. In an article in *Asia*, he says that acute famines are certain "unless transportation and distribution work with precision—which is not possible because of priority war traffic." Mr. Walsh quotes Mrs. V. L. Pandit, who is now in America, as saying that "food crisis" would describe the situation better than "famine." There is, she asserts, enough food in India. The crisis is man-made, rather than caused by Nature. The war has affected food supply and distribution. Surely, then, the people of India, who had no opportunity to decide whether or not to enter the war, can rightly expect that the people of the West help solve her problem. More than $500,000 in American relief was sent to India last year. The need continues.

Children's Day Letter from Burma

WE RECEIVED recently a copy of a letter written from Burma on February 11, 1945, to the writer's pastor, Jay N. Booth, of the West Boulevard Christian Church of Cleveland. We share it here with readers of WORLD CALL—and with very little comment, for it tells its own story:

I received your letter the other day, and tonight is the first opportunity I have had to reply.

This is Sunday night and we are all sitting around the tent writing. It's raining cats and dogs outside. The tent hasn't started to leak yet but we expect it to any minute now. In the good ol' days on a Sunday night you know where I would be.

You asked about the need for missionaries and financial aid for institutions already established here. The only way I know of expressing the need is by saying, "You can't begin to give enough."

If you could see the squalor, poverty, and filth in which the vast majority of the people live you would know why. If you could see the diseases and sicknesses which so many are afflicted with you would know why. If you could see children running around whose stomachs are bloated to thrice their normal size due to near starvation you would know why. If you could witness the wonderful work the few Christian missionaries that are over here have done you would know why. If you could see the results of Jap occupation for many years you would know why.

I have not been to China yet, but from what I hear the situation is just as bad if not worse.

I would like to be there to give you the picture myself, because I certainly don't have the ability to do so on paper.

Well, Rev. Booth, it's about time for this boy to hit the ol' sack, so I'll come in for a landing now. I hope you are all well and happy, and keep those bulletins coming.

The letter is signed by Kenny Tolley, an American soldier in Burma, and we present it here as a Children's Day letter from Burma.

Listen You, How Long Will You Wait?

By BARTON HUNTER*

LISTEN, you!
You with the broad grin and the freckled face.
You with the steam of youth pounding in your veins.
You with your teen-age loveliness of unfolding womanhood and growing muscles of young manhood.
You in the army and the navy and the nurses corps.
You in high school and college—
It's you I'm talking to!

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

Looking for a snap?
I'm not talking to you.
Want to make some big money?
Don't read any further.
Think you're having a tough time? Feeling sorry for yourself? The world owes you a living?
Sorry, brother. What I'm talking about, you won't understand.
I'm looking for people who want a strenuous life, a tough job, lots of adventure, plenty of responsibility and not much pay.

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

Sure, I know the future is uncertain.
Draft boards, school boards, economic crises, reconversion, political intrigue, secrecy and uncertainty, postponed marriages, homes cracked open by wartime employment—I know. I know.
You get to thinking you're just a ball in a slot machine, jiggled around by an irresponsible and ruthless fate. You don't have anything to say about it. You just "take it." You do what you're told and grab the gold ring—if you can—as you ride along on a crazy merry-go-round called life. You don't make up your own mind. It's made up for you!
Is that the way it seems? Well, still I say—

WHAT ARE *YOU* GOING TO DO WITH *YOUR* LIFE?

Listen, you!
You with the broad grin and the freckled face.
You with the steam of youth pounding in your veins.

This is still *God's* world.
And in God's world when a man or a girl wants to make a decision—he can—she can. Providing only—that one is willing to take the consequences of one's decision.
That's what God is looking for. Men and women who can make decisions and take what comes.

"What are you driving at?" you say.
"What are you leading up to?"
"What you got in the bag?"

Well it's this. I want to know—in the name of God—

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

I want to know. Because God needs some men and women—young men and young women—with good brains, tough constitutions and friendly hearts.
He needs some men and women for full-time Christian service.

Surely, I know he needs men—Christian men and women for other jobs, too—to manage farms and fly planes and keep factory wheels turning—to heal the sick and teach the children—to build houses and to govern nations.
I know God needs men and women who will make their vocations and jobs, whatever they may be, into Christian responsibilities.
But today I have a special need in mind when I say—

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

God needs preachers!
He doesn't need any panty-waists and pussyfoots (or is it feet?).
He doesn't need any time-servers, pulling wires behind the scenes to see if they can't get bigger churches or larger salaries.
He doesn't need any cheap "vodvil performers" masquerading as pulpiteers.
He doesn't need any smooth, unctuous sellers of morals and ethics in small, easy-to-take doses.
He doesn't need any "morale" builders.

God needs preachers!

God needs city preachers. He needs—desperately—rural preachers. He needs—a few—evangelistic preachers. He needs institutional preachers—chaplains in prisons, hospitals, insane asylums. Men with skill, high training, tremendous devotion, sincerity, deep faith.

God needs preachers.

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

God needs missionaries!

People who, as Lura Hunt says, would have been pirates if they hadn't been missionaries. Hardy souls with imagination and a flair for invention. Adventurous souls not tied to anybody's apron

*Pastor of West Bluff Christian Church, Peoria, Illinois.

strings; vivid, robust, friendly souls in whom the gospel of Christ becomes a living flame to radiate life-giving warmth into the hearts of strangers and forgotten men and women.

God needs missionaries with special skills.

Teachers, nurses, doctors, agricultural leaders, social workers, community organizers, counselors, evangelists, writers, administrators, leaders in industrial techniques and recreational leaders.

God needs missionaries.

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

God needs workers in religious education.

God can't use any little people in this field.

No misfits are wanted.

If you would serve God here you should have a mind like a razor and a constitution like a buzz saw.

Long hours, midnight oil, infinite patience. That's all part of religious education.

You've got to know your stuff. Your stuff is people, books—particularly your Bible—and life.

It's a great field for those who can qualify.

God needs professors, deans and college presidents. He needs student pastors, young people's conference workers, area directors of religious education, teachers in weekday schools of religious education, and associate pastors in charge of religious education in local churches.

God needs workers in religious education.

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

God needs men and women in specialized religious jobs.

He needs religious journalists and editors. Keen news hounds, vivid reporters, courageous, honest thinkers and, above all, men with an abiding Christian faith.

He needs managers, matrons and other workers in the homes for children and for the aged. People with tact, sympathy and administrative ability.

He needs state secretaries and administrative officers and leaders for our great agencies and boards. Men and women with boldness of outlook, broad vision of the work of the church, democratic bent of spirit that enables them to work effectively with others and to gain the confidence of their associates, and, most important of all, men and women whose passion for human welfare prevents them from becoming ossified institution-pushers.

He needs religious radicals. Those who wish to find their places in the vanguard of social education and action. Sane, balanced, wise men and women, but men and women whose sensitiveness keeps them in constant agony of spirit in the presence of human suffering and needs. Men and women whose sincerity cannot be questioned and whose prophetic affirmations cannot be denied.

God needs men and women in special capacities.

WHAT ARE YOU GOING TO DO WITH YOUR LIFE?

LISTEN, YOU!

You with the broad grin and the freckled face.

You with the steam of youth pounding in your veins.

God needs *you!*

WHAT ARE *YOU* GOING TO DO WITH *YOUR* LIFE?

But perhaps this is the wrong way to say it.

In these days when death is so close to so many of us, perhaps we should not be saying, "What are you going to do with your life"—but,

HOW AND FOR WHAT WILL YOU DIE?

After all, life is nothing but dying anyway.

Some die magnificently but uselessly, like fireworks arching through the night.

Others simply smoulder away into oblivion without purpose, without distinction.

Still others are tall candles shedding the warm light of truth upon the pages of history.

HOW AND FOR WHAT WILL YOU DIE?

There are many lesser gods to claim your allegiance.

Money, fame, power, duty to country, even pleasure.

There will be thousands ready to lay their lives upon the altars of these lesser deities.

But what of you?

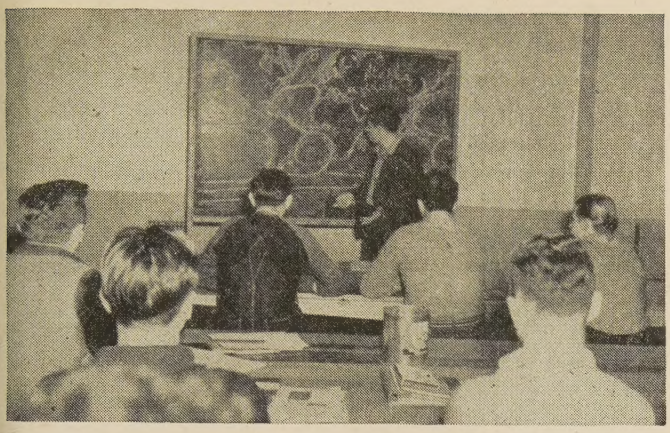
HOW AND FOR WHAT WILL YOU DIE?

—Authenticated News Photo

College girl from girls' college in Shanghai, moved to West China, where the students build their own dormitories, roads and classrooms

Prisoner of War

By A. G. HENDERSON, M.D.*



—*War Prisoners' Aid Committee*

The Y.M.C.A. provides war prisoners with materials for educational classes, from elementary school to college level

LOOKING back on the experiences of the past four years of my life, from the sinking of the *Zamzam* to the escape to Switzerland and my subsequent repatriation home, I can think of no better way to analyze these impressions than to divide them into the four phases of life that we are accustomed to associate with Luke 2:52, "And Jesus increased in wisdom and stature, and in favour with God and man." No life is complete without these four sides—the intellectual, the physical, the social and the spiritual.

Concerning the intellectual life, then, as so many have found in recent years, we do not realize or half appreciate the availability of the literature and music of the ages until through circumstances we are deprived of even the most overworked of our favorites. During the first three months I was in German hands, we had almost no books and no opportunity to hear music. One probed one's memory for snatches of poetry memorized in childhood, and treasured these as something that privation and hardship could not erase from the mind. How we hungered for good music—to find that enjoyment and satisfaction that can only come through the most international of all languages.

Fortunately, we had with us two New Testaments and a Bible, and between us managed to complete most of the stanzas of several of the better-known hymns. Our little fellowship gatherings in the open air in one corner of Stalag XB on the desert-like plain between Bremen and Hamburg were an experience never to be forgotten. We had no concordances, no study helps, simply the Word of God and our own experiences of his leading. A Norwegian sea captain with a lifetime of Christian witness behind him was a tower of strength to us in those difficult days when we did not know of the whereabouts and fate of our wives. Later on, he was told he was to be repatriated, but found along with many others that on reaching Hamburg they were put on a German ship and ordered to man it, thereby becoming a part of the German merchant marine. The consequences of their refusal I do not know as we never saw him again; but one thing we do know—whatever eventualities he had to face he met them with perfect trust, rejoicing to be able to suffer for Christ's sake.

Two months after arriving in Germany we were moved to a civilian camp in Upper Silesia between Hindenburg and Oppeln, which, at the time of this writing, has just been liberated by the advancing Russian armies. Here camp life was well organized, with a fairly adequate library. Concerts, entertainments and stage plays were put on at regular intervals. There were other amenities such as we never would have dreamed of finding in a camp of British internees in the "Grosses deutsches Reich." The thousand other guests were from almost every country of the world, with their British passports as the only common denominator. Many of them could speak only a few words of English, having spent all of their lives in

*Dr. Henderson was on his way to the Belgian Congo, under appointment as a medical missionary with The United Christian Missionary Society, when the steamer *Zamzam* was sunk in the South Pacific in March, 1941. After spending the intervening years in prison camp in Germany, Dr. Henderson escaped and returned home to Canada in November, 1944.

Watching the game helps prisoners of war in Europe to pass some of the long hours of waiting for the war to cease

—*War Prisoners' Aid Committee*

France, Belgium, Poland or Egypt. Those from Scandinavia and Holland could speak English. Most of them had been taken when the Germans invaded their respective countries; but others from almost every part of the British Empire were, like ourselves, captured on the high seas.

Already under way in the camp was a school for the young boys of fourteen to eighteen years. Later a matriculation class was formed, and the cooperation of the German authorities enabled the examination papers to be sent from England and returned there for marking. It was a curious experience that under conditions of internment one had a tremendous enthusiasm for study during the first year or two. Classes in everything from languages to carpentry would have large enrollments, with attendance decreasing in geometrical progression. Most of us found that after the first eighteen months we were unable to concentrate sufficiently to retain an interest in the work. The fact that most of the work had to be theoretical accentuated this reaction. One could study Russian, yet had no contact with those who spoke Russian; one could delve into the intricacies of electricity, yet would not be allowed the necessary equipment for fear it would be used to build a radio. The carpentry shop was hampered in getting tools as the very real danger existed that they would be used in escape attempts. Chemistry was taught in the school, yet the Germans could not allow us chemicals as they might be used to make invisible inks. It was indeed tragic to see youthful enthusiasm blunted on the stone wall of prison discipline and monotony.

I was in a rather fortunate position since I was able to carry on medical work from the second week I arrived. In a room which I shared with the other medical officer, a British R.A.M.C. captain, I had quiet and privacy. What a contrast to the crowded conditions of the camp in general where concentrated study must have been exceedingly difficult!

I had always fancied that the German medical profession would not be so taken in by Hitler's theories as to do violence to their own medical code. Imagine my surprise on finding that some of their doctors were among the most fanatical of Nazis. The basic facts of biology, the laws of inheritance and racial purity which they must have learned in the course of their education all seemed to be ignored in their new-found religion of the crooked cross. One could understand the uneducated being deceived by the Fuehrer's falsehood; but when the so-called well educated appeared completely hoodwinked by him, it seemed to me to promise evil for the future, perhaps long after Germany has suffered military defeat.

The recreational side of life in our internment camp was hindered by lack of facilities and equipment. During the summer months there were outings to a nearby sports field where soccer was played by those from the United Kingdom, and baseball by those of us from the western world. This was the only occasion when the camp as a whole was allowed outside the barbed wire, and it made the most of it. The medical personnel were allowed walks three times weekly, accompanied by a German guard who usually disliked this assignment as we were only too anxious to cover the greatest distance possible in the time allowed. We returned to the camp with fresh vigor and entirely cleansed of that "fed-up feeling" which comes at increasingly frequent intervals to prisoners of war due to the very nature of things. During the long years under the German heel it was quite noteworthy that those who were able to get in a normal complement of sports stood up much better to the vicissitudes of internment than those who entirely filled up their time with study and sedentary occupations. I thank God for the refreshment of mind and spirit that came with physical exertion.

In the realm of social relationships, internment taught us many things. Try to imagine the circumstances: wealthy businessmen thrown together with those who had never eaten as well at home as they did with the Red Cross food parcels in the camp; professors from several universities of Europe living by force of necessity with those who had scarcely had even primary school education; missionaries and ministers of many denominations in daily proximity with professed atheists, agnostics and deep-dyed communists. No one would deny that the clash of creed and personality did not have great significance for all concerned. Since no one could carry on his way of life exactly as he had formerly done, this resulted in one of two possibilities: either a leveling off process by the extrovert type or a withdrawing into oneself of the introvert type.

It was not uncommon to hear of someone who in preinternment days was counted an average person, reasonably generous to those in need, but who under internment conditions developed into a miserly, hoarding individual unwilling to share with new arrivals in dire need. On the other hand, one heard, too, of the "rough diamonds" who were willing to share their last crust of bread. Being in a prison camp seemed to act as a crystallizing process which brought to light inherent tendencies possibly unsuspected by even the persons concerned.

The lack of privacy was perhaps one of the most vexing of the hardships to endure. In reality one's bed was the only part of the whole camp about which one could say, "This is mine," and then in half the cases the air above was the kingdom of a fellow internee. Those of us who were fortunate enough to be in smaller rooms never ceased to be grateful that we could recline on our beds and dream of home and loved ones, and enter into spiritual struggles without the din and noise of forty others thrusting in on our thought processes.

Under these conditions the scoffers at religion soon learned to know the Christians who read their Bibles regularly. There could be no sham and hypocrisy here. Sincerity and honesty were usually given the respect due them.

The things of the Spirit are eternal. I shall never forget the first communion service in Germany. It was the first opportunity we had had of celebrating

(*Continued on page* 15.)

Girls at a Pioneer Camp in Iowa are busy making curtains for a dormitory at Southern Christian Institute

Summer Conference Beckons You

By J. D. MONTGOMERY*

THE War Committee in Washington has announced that youth camps and young people's conferences, held on church-owned property, do not come under its jurisdiction. It seems reasonable, therefore, to proceed with plans for holding such conferences "with the understanding that every effort will be made to keep the load on transportation to a minimum." This seems to give official permission for young people's summer conferences and camps to go ahead unless new developments arise.

With war conditions placing a heavy demand upon all phases of leadership, every church should use available opportunities to prepare its actual and potential leaders. Opportunity for such preparation is being offered in many states this summer through Laboratory Training Schools for children's workers; through Intermediate Camps for younger boys and girls; through Young People's Conferences for youth; and through Adult Conferences for adult leaders and workers. Those who attend will have the privilege of fellowship and study with experienced and skilled teachers, workers and ministers.

These summer conferences offer opportunities for Bible study, training for Christian service, methods of work in the local church, courses for personal enrichment of one's religious life, widening of personality through fellowship, and the deepening of one's devotional experience. Ministers and church leaders should offer guidance in the selection of possible leaders from their churches who will attend these conferences.

(Information on any of the conferences and schools mentioned here may be had by writing to the state or area offices, or to The United Christian Missionary Society, 222 South Downey Avenue, Indianapolis 7, Ind. —Department of Religious Education.)

*Ad-interim director of adult work in the department of religious education of The United Christian Missionary Society.

Disciples Adult Conferences—1945

Date	*Place*
June 3-8	Atlantic Christian College, Wilson, N. C.
June 18-23	West Washington, Seaback, Washington
June 17-22	Center Point, Texas
June 25–July 1	Turner Oregon (State Convention Classes)
June 26–July 3	Capital Area, Bethany Beach, Delaware
July 1-6	Buffalo Gap, Texas
July 8-13	Valley Mills, Texas
July 9-13	Tri-State, Wesleyan College, Macon, Georgia
July 15-20	Bethany College, Bethany, West Virginia
July 16-20	Marion, Alabama, Judson College
July 17-19	Bonner Springs, Kansas
July 23-26	Roosevelt State Park, Morton, Mississippi
July 30–August 6	Ketcham, Idaho
August 5-10	Ceta Canyon, Texas
August 6-10	Lynchburg College, Lynchburg, Virginia
August 7-13	Winnipesaukee, New Hampshire
August 13-18	Hiram College, Hiram, Ohio
August 20-25	Twinlow, Rathdrum, Idaho
(Date Uncertain)	State Conference Grounds, Tennessee
(Date Uncertain)	Grand Mesa Junction, Colorado

Adults, too, share the opportunities which conference offers. Below are the members of a group which met for study and fellowship at Valley Mills, Texas, in 1944

Student-teachers and children learn by doing at a Laboratory Training School at Amarillo, Texas, in the summer of 1944

United Christian Adult Regional Conferences

Date	*Place*
July 30–August 4	Frontenac, Minnesota
August 12-19	Midwest, Lake Geneva, Wisconsin
August 19-26	Eastern Great Lakes, Rochester, N. Y.
(Date Uncertain)	Northfield, Massachusetts

Joint Baptist-Disciple Conference

August 17-25	Spiritual Life and Evangelistic Conference, Green Lake, Wisconsin

1945 Laboratory Schools 1945

Date	*Place*	*Director*
April 23-24	S.C.I., Edwards, Miss.	M. K. Fox
May 26–June 1	St. Joseph, Missouri	George Wilson
May 27–June 2	Greencastle, Indiana	Anna Clarke
June 2-8	Amarillo, Texas	Lois Swick
June 2-8	Lawrenceville, Illinois	O. T. Mattox
June 3-8	Ponca City, Oklahoma	Mrs. Robt. Nester
June 3-8	*Wilson, N. C.	Cecil A. Jarman
June 17-23	Independence, Kan.	Mrs. Shannon
June 17-23	Fort Worth, Texas	Vivian Case
June 17-23	Hattiesburg, Miss.	G. M. Peery V. E. Johnson
June 17-23	Frankfort, Kentucky	Charles Brooks
July 8-14	Arizona	Mrs. Moomaw
July 15-21	*Marion, Alabama	V. E. Johnson
July 29–Aug. 6	*Ketchum, Idaho	Paul D. Mortimore
July 22-28	Albany, Oregon	Mrs. Torgerson
August 20-25	*Twinlow, Washington	W. G. Moseley

*In connection with Adult Conference.

Interdenominational Laboratory Schools—1945

Date	*Place*	*Director*
June 3-9	Huntington, West Virginia	Ralph Valentine
June 18-29	St. Louis, Missouri	Kenneth Martin
June 24-30	Columbus, Nebraska	Mrs. John F. Wichelt
July 1-7	Carmel, New York	New York State Council
July 9-20	Faribault, Minnesota	W. J. Ball
July 9-20	Indianola, Iowa	Miss Annola Toler
July 15-26	Northfield, Massachusetts	Clifford Osborn
July 23–Aug. 3	Naperville, Illinois	Milton Bischoff
July 30–Aug. 10	San Anselm, California	
August 4-11	Silver Lake, New York	New York State Council
August 18-25	Durham, New Hampshire	Clifford Osborn

FOREIGN Minister Anthony Eden, who will head Britain's delegation to the San Francisco conference, is credited with a statement which if accepted as a policy of the conference will do much to guarantee the success of efforts to build an international world organization.

Humanity's Last Great Hope

Paraphrasing Henry Wallace's remark about humanity's last great hope, Eden is reported as saying that San Francisco may be "the world's last chance to create an effective peace organization combining responsibility with power." It is interesting to note that Mr. Eden did not say that it might be the world's last chance to create a world organization, or even an effective peace organization, but rather that it may be the last chance the world will have to create an effective organization dedicated to peace in which *responsibility* is combined with *power*. Organizations with power are not too difficult to devise. Hitler's plans for Europe were projected on the assumption that all of Europe would be included within one regional power bloc headed by the German Reich. In his thinking there was even a place for Britain—subject, of course, to Germany hegemony. It was designed to keep the peace in Europe—not a single bomb would fall on Germany was the promise. Poland, Czechoslovakia, the Ukraine, France, Belgium, Holland, Denmark, Norway were brought within Hitler's power orbit. But no one will claim that with the exercise of power there was any hint of responsibility. On the contrary, his regime was the most irresponsible and tyrannical in modern history.

The Danger of the Future

Here precisely lies the danger of the future. Power organizations we shall have. The United States, Great Britain and Soviet Russia are already reservoirs of vast power. China is potentially a power center, too. But these vast aggregations of power must not be allowed to function without responsibility. Power must ultimately be responsible to those over whom it is exercised. Otherwise it results in abuse. It was Ruskin who said that no human being is great enough or good enough to exercise unlimited power over another.

Dr. Merriam, one of America's foremost political scientists, has a chapter on "The Shame of Power," in which he discusses the necessity for responsibility as a check on power. At San Francisco the chief problem to be solved will not be the formation of some sort of a world organization, but the formation of an organization in which power will be accompanied by responsibility to the peoples of the world. In a word, what safeguards for democracy can be devised by representatives of power-conscious nations which are extremely dubious about democratic processes in a world situation as disturbed as our own?

The Rights of Small Nations

Equally appropriate to the occasion is another remark credited to Mr. Eden that there must be no bullying of small powers by the great. This is the essence of democracy. If that principle is adhered to it will go a long way toward achieving the goal of a world organization in which power is accompanied by responsibility.

But let us not forget the ominous meaning of those words, "the world's last chance." More than once humanity has faced its "last chance" not knowing that it was the last chance or that the alternative would be disaster.

The Rural Church and Global Christianity

By EDWIN P. SCHAICH*

IN A DAY when the whole world is looking to the American farmer for physical bread, the rural church ought to be God's fellow-worker in the task of sending the spiritual bread to build a spiritual body, the various parts of which will recognize their common interdependence and their over-all dependence upon God.

It is not enough for the world to be religious; it must be Christian. The religious wars of the past bear solemn testimony to this fact. Christianity is the only religion capable of becoming universal. It is going to be increasingly dangerous to live in a shrinking world without a corresponding increase of Christian brotherhood.

To bring into existence a global Christianity, the rural church has an important role to play. Urban churches have usually outstripped rural churches in missionary activity. The greatest potentiality for a new upsurge of the sense of world responsibility lies in an awakened rural church. With a vast majority of the people in mission lands classed as agriculturists, it should not be difficult to arouse the interest of the American farmer in his brothers of other lands. The surest way for the rural church to improve its own strength and influence is to become interested in the universal aspects of the Christian enterprise. There is so much indisputable evidence that it must be accepted as a fact that the church which is interested only in itself will sooner or later lose interest even in itself.

If we are to be "fellow-workers with God" in making the world not only a neighborhood but a brotherhood, there are three phases of the task to which we must give ourselves wholeheartedly.

I

First, our individual attitudes must attain global proportions. The rural churchman must think in terms of world Christianity. The farmer who has formerly thought that it makes no difference to him what price is paid for cattle in Argentina or wheat in Russia has suddenly been disillusioned. Rubber, quinine, hemp, coffee, sugar and oil, all products of the soil, have become symbols of world interdependence. With our sons scattered over the face of the whole earth, it should not be difficult for the member of a rural church to make the shift in thinking from the importance of the local program to one for all nations. God thinks in terms of the world and so must we.

The rural churchman must love in terms of global Christianity. One of the many assets of the small

church is its friendly atmosphere. Too often this friendly spirit grows into a feeling of self-sufficiency. The lost sheep, the lost coin, and the lost boy all speak of the Father's love for the whole world. If we are to be fellow-workers with God, we must love as he loves, everyone, everywhere.

The rural churchman must give in terms of global Christianity. With all the Christian work of the world on the basis of a postage stamp a day per member, it is not difficult to see that some change must come in the matter of missionary giving. The difference between the twenty-one dollars and fifty cents per member spent by urban churches, and the thirteen dollars and twenty-seven cents used by rural churches, is not all due to the difference in cost of local programs. Rural churches should have a place in financing the round-the-world work of the Christian enterprise more in keeping with their resources of members and money. God gave his Son. We cannot be satisfied with penny-giving for missions.

II

In the second place, the rural church will need to plan for the global outreach of its program if world Christianity is to be realized. Since rural congregations meet less frequently than urban churches, more planning rather than less is necessary if the best use is to be made of the available time. Steps must be taken to see that every person may have a part in the work. When we behold the order of the material universe, we should be convinced that God must be displeased with anything but orderly procedure in the spiritual realm.

Global plans must not obscure persons. Machinery is no substitute for people in the kingdom building enterprise. The importance of the individual gift must not be overlooked, even though it be but a mite. Nor must the individual at the receiving end be forgotten. It is the person, both at home and abroad, who is important, and any plan which hides the individual is sure to be ineffective.

In order that the plans may be integrated with the other parts of the local program, some central group should be responsible. This over-all planning group would set up functional committees, one of which would be for the promotion of kingdom building beyond the local church. Such a committee will pre-

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vent the cause of missions from being sidetracked by a building program or a red-blue contest. It will also work for closer cooperation with other churches. The rural church can increase its effectiveness by cooperating with all other rural and urban churches.

III

A third phase of the task is that education for the promotion of global Christianity will have to be a year-round activity. The missionary committee will take the lead, according to conditions in the local situation, to set up such a program. The first step likely will be to secure the visit of a missionary to the church or to present a missionary play or movie of the work being done. The United Christian Missionary Society will assist local churches of Disciples of Christ in arranging for such activities upon request. The minister should supplement the work of the committee by sermons dealing with the world-wide aspect of the Christian enterprise. Out of this should develop sufficient interest for the formation of a class of leaders and teachers to show them how to secure and use materials in their week-by-week teaching. Projects should then be suggested within the range of various groups.

As soon as possible, education by participation should begin. The carrying out of a project with satisfaction will be the best form of missionary education. Projects will be of two kinds, those which involve small groups, and those for the total church. There will be days of special emphasis, but every season and every day should be permeated by the idea of global Christianity.

The progress may be slow in the first year, but it is more likely to be made where there is definite planning. The rural church can do more things than it has done in the past because travel is easier, speakers are more available, prejudice is breaking down, and country people are becoming citizens with a world outlook.

Last Night We Bombed Tokyo

By BERTHA MASON FULLER*

4:30 A.M., February 15, 1945
Little Rock, Arkansas

LAST night we bombed Tokyo. We, you and I. For nearly a hundred years we had a chance to preach the Christian message of God's love to those we were bombing, to their parents, to their grandparents. We did a careless, half-hearted, messy, inefficient job of reaching the whole nation with that message. That was not so much the fault of those who went, and who did their work well, as of those who stayed in America.

We boasted of a handful of converts. We were satisfied to do so little as compared with what they who went wanted to do. We said that if it was a divine message it would spread of itself!

The people we sent out on that mission were all right in the main; but they were too few. They had too little support, moral and financial. The money we gave was good money, but was never enough for the size of the task. Often it carried with it, not an odor of sanctity, but of personal aggrandizement or church pride. No business concern could even have survived on the amounts we invested in this Christian enterprise—much less have gone into all the world. Compare the whole church giving of America with the expenditures of the two business concerns that are said to be known in even the remotest corners and out-of-the-way nooks of the earth—the Standard Oil and the Singer Sewing Machine. How do we look? The conclusion is that we did not and do not with one accord believe in a gospel for the whole world and for every living creature.

I repeat that those we sent did well enough—so well, indeed, that the whole Japanese nation saw some of the amazing material results of Christianity in America. They ascribed those results to causes other than that of Christian influence. They saw the peace, plenty, good will, education, culture, beauty, luxury, and waste of America. They credited it to natural initiative, good fortune, luck, or greed. They wanted these benefits for themselves, but they were not aware of the part which Christian faith and integrity had played in the creation of the culture of which these things were manifestations.

Some of us took pride in their envy of us and said, "They have a religion of their own, why disturb them? You can't convert them anyway." The Japanese wanted to add the results of Christianity—which to them seemed to be freedom and plenty—to their heathen greed and their desire for superiority, without paying the price of following Christ—even afar off, as we were doing. With great cunning and skill their pagan overlords diabolically planned to snatch what they wanted. In their warfare they have disregarded conventions and agreements of civilized people, of which their leaders were fully aware. In their victories they have shown no mercy. Nor have they expected mercy from their conquerors, for mercy is understood as something other than weakness only by those who know and try to follow *The Way.* For that we now bomb them as the only way out of the mess—and to save ourselves.

Last night I lay on my bed listening to the radio version of the bombing, shuddering, yet proud of our men who were pawning their lives for our defense; proud of our leaders who could plan and execute such a vast plan; proud of our laborers and scientists who could produce the materials with which such a project could be supported; proud of our common run of inhabitants who back such a gigantic program with the necessary money and sacrifice of husbands and sons—*yet shocked by the vision of wondering, confused, helpless, terror-stricken faces, of strange people fleeing—to nowhere, as they looked into our fire from heaven,*

*Former missionary to Mexico and long-time state secretary of women's work in Arkansas.

coming down upon them with awful vengeance, and from which they had no escape.

They brought it upon themselves? Yes. But before Pearl Harbor, for a hundred years, or nearly so, we had free entrance to Japan to bring the message of the good news of the Kingdom of God. Yet millions of Japan's people never heard of it. Through neglect we brought this crisis upon them and ourselves by withholding the only name under heaven whereby men may be saved; by not giving the only book which teaches humankind to love, not hate; to go, not stay; to give, not get.

Generations past asked for the Bread of Life. We gave them stones of excuses. Their children asked for fish, we give them serpents of fire. Will we have another chance? Not with these; perhaps with their children's children our children's children can have fellowship on a basis of good will, mutual respect and a common devotion to the way of Christ.

We bombed Tokyo last night.

Children's Day Builds Tomorrow

THE future of tomorrow's world depends upon our love and care of today's children!

Children are the real victims of this terrible war. Bombs are no respecters of children. Starvation is indiscriminate in its selection of victims. Disease finds its work made easy in the filth and squalor of ruined cities, of devastated countrysides. Perhaps the greatest tragedy of it all is to be found in the twisted minds and souls of these little ones, many of whom have never known peace—only periods of quiet between bombings, and infrequent intervals between long stretches of gnawing hunger. Even in those countries that were not devastated immediately by the war, children have suffered because of broken homes, the uncertainties and agonies of uprooted family life.

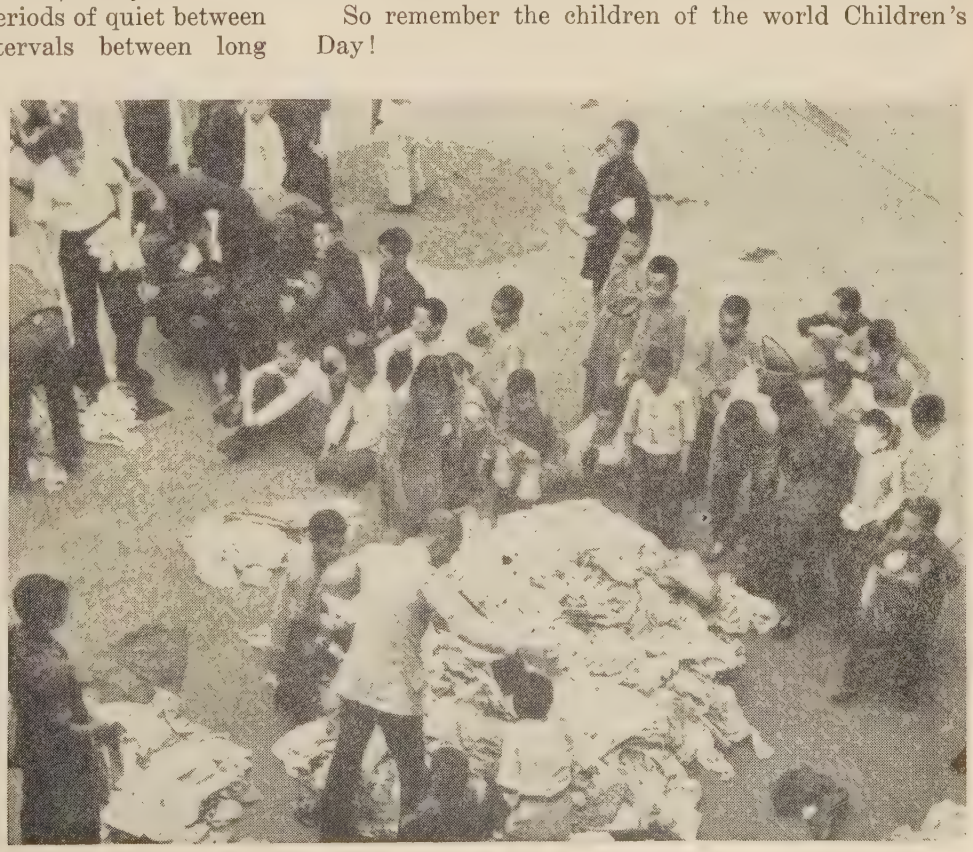
Children throughout the world, upon whose shoulders will rest the leadership of tomorrow, will enter into that relationship under the handicap of the terror and privation of today deeply etched into their consciousness. Unless the church can enlarge its ministry to show to these victims of our tragic days the possibility of love and good will, the future will, indeed, be dark. There is no better means of expressing our concern to these children throughout the world, than in the world missionary outreach of our church. There is no way whereby the influence of an individual Christian can be multiplied than through the ministry of Jesus Christ throughout the world in the missionary effort of the church.

The Children's Day offering will enable the church and Sunday school to minister to the children of the world in a most intimate way. Because most of the ministry of the missionary staff in our fields throughout the world is centered about children in Sunday schools, kindergartens, hospitals, and church activities, much of it is concerned with child life.

We must face the fact that unless we constructively serve the children of today in the name of Christ, we may not have opportunity to serve them tomorrow.

Children's Day becomes infinitely important because it expresses the interest of the church, not only in children, but in the outreach of the church for the Kingdom of God. Unless we can enlarge our ministry in the name of Christ—make friends of these children of the earth—we will have missed for our generation the greatest opportunity God has ever given us.

So remember the children of the world Children's Day!



Children of China, homeless waifs shown here, have wandered to a strange city in the country's interior and are about to receive clothing provided by American relief agencies before they enter a refugee school for their education.

—Authenticated News Photo

A Father's Letter to His Son

By I. E. METCALF*

DEAR HAROLD:

YOU WILL not think it strange that I should write you this one last letter. I have been writing you letters since you were a little fellow, too young to read them. You will not read this one either, but it may well be that somewhere in God's great universe, a place we cannot locate on our maps with our eyes, you are "listening in" today. While you are yet young in years, you have well earned this reward by what you have given for the good of mankind.

When you were born on that Sunday morning, a little more than twenty-three years ago, I reverently and sincerely said, "Thank God! He will not have to take up arms and go away to war when he grows into young manhood. We have made his generation secure from that fate." We had but recently fought a war to end all wars. But something happened in the passing of these brief years. Only a few days ago a messenger came to our door with a telegram saying you had been killed in action over Germany on December 30. This was not unexpected, for you had previously been reported missing in action. It was not unexpected, for we had never made ourselves believe that war could claim millions of other young men but could not claim our very own. You did not believe that either. The reality of that possibility could be seen in the look in your eyes, in the set of your mouth, and detected in the tone of your conversation.

The fact that the message was not unexpected did not make the shock any less, or take away any of the grief that overwhelmed us when the finality of those few words gradually became clear. You aren't coming home. Because of this, I have been thinking only of you and the meaning of what happened to you. So it is of these things that I write you in this letter—about *you* and *your life and death*. I write it to you, to me, and to any others who are broken, bewildered and perplexed.

As I look back across these all too brief years, you appear in them as a most normal boy, developing in a wholesome way into as fine a young man as anyone could wish to be, or any father and mother could wish for a son. You took your school and play as others did. Your interests were those of other boys. You loved the out-of-doors and were never quite reconciled to life in a great city. Your curiosity as to how everything was done was insatiable—from making pancakes or the construction of an alarm clock, to what was happening under the hood of the car as we traveled in it. You wanted to know about everything mechanical, and yet I never knew of you expressing a desire to be a mechanic.

Like most boys you loved out-of-door games and all athletic activities and excelled in them. You played basketball at John Marshall High School, and football at Wright Junior College. You played tennis and baseball, but couldn't be interested at all in being a spectator at a game. You learned to swim well as a child, and it probably became your favorite sport.

All of this helped you to develop a fine body which could meet the severest tests and training required of the Army Air Forces. In the months of your training you fell in love with only those places where nature had been lavish in her handiwork. It was probably because of your love for the hills, fields, streams, forests and lakes that you entered Michigan State College in the autumn of 1942 to study forestry. I am sure you would have lived a very interesting and happy life had you been permitted to finish that work.

You were brought up in the church. From the time you were a month old, you never knew anything different from attending its services. So it must be in a minister's home. Whether you would have chosen to love the church under different circumstances I can't know, but it satisfies that you did. You took a normal child's and young person's interest in its life and activities. You were always friendly, with a smile for all, and not much to say. The church people liked you and you liked them. When you were home on your first furlough, after more than a year's absence, one of your first expressed desires was to "see everybody." Your religion was not something put on, but as natural as any other part of your life. You did not talk about it; you just let it be part of you—and that is the kind of religion I like. *God Is My Co-Pilot* is the book you asked for when I offered to buy you some books to take back to the base. The last Sunday you were at home you helped with the communion service as you had often done before entering the army. I think you liked it. I am glad you did.

I do not know what kind of soldier you were. You looked and walked and talked like a good one. Much of the rigid discipline was abhorrent to you. The usual leisure-time indulgences did not appeal to you, so you spent a great deal of time reading good books, and your letters revealed you were thinking about political, moral, ethical and religious questions. You also had ideas about the kind of world you were fighting to preserve. You read Sumner Welles' *Time for Decision* on the boat trip overseas to clarify your thinking concerning the necessity of America playing her full part in a world organization to preserve the peace of tomorrow. I think you felt you were one of the victims of that form of moral and political blindness known as isolationism.

It was as natural that you should become a pilot, once you entered the army, as that you should get into a ball game when you went to the park. It was a part of you to do that sort of thing. When once you entered training you were determined that nothing within your power to prevent should keep you from being a pilot. It was natural, also, that you should have chosen a fighter plane to fly. It required the greater skill; it was much faster, more maneuverable, more of adventure in it, and you could fly it alone. You were given eighteen months of splendid training. Then one day we got a card with an overseas address on it and knew you would soon be in the most dangerous part of the world's most dangerous and costly war.

We did not hear much from you save that you were in England with the 8th Air Force, that you were flying a P51D, otherwise known as a Mustang Fighter, about which you were very enthusiastic. Your last

*Pastor of Jackson Boulevard Christian Church, Chicago, Ill. The letter was read at the memorial service for his son, who was killed in action over Germany.

letter implied that you had seen something of war at its worst. You wrote: "If things in the States are going as usual, they shouldn't. If the people at home could have just a little of this 'inferno' dumped in their back yards they would do all they could to get this war over as quickly as possible." Then we heard no more until a message came from the War Department saying you were missing in action over Germany on December 30, ten days after your last letter had been written. At last we knew what war costs. We had talked about it a great deal before, but this was knowledge, the kind of knowledge that is the possession of many others beside us. Through a mutual friend we have a few pictures of the places you must have frequented at the 55th Fighter Group base. In one of these pictures you are standing on the watchtower with others of your group looking for the planes to come in which had been out on that day's mission. On another day a group gathered to watch the planes come in and yours was not among them. The communique for that day said that out of 650 fighter planes from the 8th Air Force taking part in action over Germany, all but three returned to their bases. All but three! Then we heard that your plane was last seen diving through a cloud, "going in" to its target. During the few seconds of that dive, something happened that sent the messenger of death to our door.

That is war! Bombing English, Russian, German, American, Japanese and Chinese cities—and only three planes missing. Destroying the achievements and culture of many generations; using up the resources of God's world in destruction; and robbing the coming generation of its finest young men. Surely there is enough conscience left in mankind to set our faces against this thing, to see that we do not create *another world* out of *another opportunity* that will inevitably lead to *another war* in which other young men like you shall have to die because of the sins of their parents, the greed of the selfish, the incompetence and blindness of statesmen in every land, and the intolerance and hatreds that cause men to persecute their brothers.

I am not bitter, Harold, because of your death. You hated no one in your life, nor shall I. Too many people have died in this war without an opportunity to defend themselves for me to become bitter because one of my own has been taken. "Every man's death diminisheth me, for I am involved in mankind"—involved in mankind, in peace and in war. And that is why you had to go to this war; it is why America had to be in it; not because war is right, *but because we are involved in mankind.*

When the war asked for young men your age you did the only thing you could do. You took the risks of life and death for a cause that is right; right, not because we are righteous, but because of what would have happened to our world had we allowed those who are our enemies to prevail. You died for something as elemental as the right to play basketball at John Marshall High School with Jewish and Negro lads on your team, and something as profound as the right to pick up a book and read it without interference from the Gestapo; or the right to write a book yourself without the fear of having it burned by those who happen to hate you for your ideas—or for no purpose at all. You died for the right of people to do such a sacred thing as to pray to God in the way and manner of their fathers, if they choose. If anyone questions this let him ask the Jewish people all over Europe. Your death is not in vain. You did not "die in a charade." Your death determines who shall have the opportunity to reconstruct the world. It may well be that your death, along with the priceless values it saved, did save some unlovely phases of our western civilization, but we shall have a chance to cleanse ourselves from them. If you and others had not died we would have been denied even this. If, by your death, you have helped the world to realize that *it is one,* and that the nations must find ways of working together in a world community for the preservation of the peace, you will have accomplished more by your death than has ever been given to anyone to accomplish by his life.

And so, not because we love war and take any glory in it—we hate it and all that makes it inevitable, all the animosities and bigotries it creates—a grateful nation, a needy world and a loving family will always remember you as one among many who died that others might live.

Affectionately,
Your Father.

Prisoner of War

(*Continued from page* 8.)

the Lord's Supper for four months. The setting was in a small upper room in the building used as a hospital. Among those attending were the *Zamzam* missionaries—John Guilding, William Mundy, Ellsworth Steele, Jim Russell and myself. The emblems were prepared with the black German bread and the grape extract from the Red Cross food parcels. We sat down with an air of expectancy and reverence, feeling in the midst of all the uncertainty of our circumstances that God was going to bless richly our fellowship through his Son. As the Scripture was read and we listened again to the glorious story of the last supper of Christ with his disciples, we felt that ahead of us was a time of testing which would try our faith just as Jesus' own friends had been tried. In our hearts we felt renewed courage to uphold his name in this place to which he had directed us. We could not foretell how many long years we were to spend there, but we knew that we could trust Christ through thick and thin until he would come again.

In the Sunday morning worship and preaching services that were held during those two and a half years, a steady witness to God's grace was given forth and many confessed to finding great help and power in Christ in overcoming their perplexities. One of the most-liked parts of the service was the Family Altar—a prayer for the families represented, the loved ones, "those in authority over us and all who are seeking a better way of life." Truly this prayer period was one time in the week when we felt really close to home and bound together with all Christians everywhere. We claimed as our own, Christ's promise, "Lo, I am with you always, even unto the end of the world."

Whether to Live or Die

By WESLEY P. FORD*

HAMLET, prince of Denmark, as portrayed by Shakespeare, was so torn by the issues of life when he discovered that his father had been murdered and that his mother had had part in the betrayal that he debated the question of life or death. As Hamlet put it, "To be or not to be, that is the question." The issue that he was raising was whether to live or die.

In facing the future of Christian missions, the same question must be raised. The Christian faith is the lifeblood of decency and order. Wherever that faith has gone, it has given light and life to culture. Now, to seek to extend our civilization without the light and life of Christianity is to bring upon the world death and destruction. Our question, therefore, is not as simple as whether or not we shall have a part in sending missionaries out into the word. The question is whether to live or die.

Consider our own heritage. Palestine was the cradle of Christianity. From Palestine Christianity went westward into Europe. It permeated Greece, Italy, Germany and England. From England it came to America. Note that the spread of Christianity has been a one-directional movement—it has gone West. This may have been largely because transportation by water was possible when it was not possible by land. Once in the current, Christianity marched on with history. Now it is for us to continue this westward movement until the circle is completed. Geographically we approach its completion in India.

Christianity and Culture

Wherever Christianity has been in the blood stream of a culture, a high level of life has resulted. The discovery of this fact ought to deflate our egos for herein lies the difference between the cultural countries of Europe and America and the backward countries of the Orient and Africa. If from Palestine Christianity had gone East instead of West, Orientals would now be discussing in their churches whether or not the ignorant, backward, pale-faced men of America are worth bothering about. The fusion of Christianity into our blood stream centuries ago has made us what we are. Now that heritage becomes our responsibility.

It is the testimony of history that where Christianity has gone, science, learning, and art have developed to a high degree. Dr. Elton Trueblood, in *The Predicament of Modern Man,* says: "The condition which so far has been most conducive to science is that in which the Christian world view is generally accepted." This is true because of a threefold contribution which Christianity makes.

First is the worth Christianity places upon each individual. Because of the worth of each individual, each person is concerned about lifting the level of all.

Second, with Christianity has gone freedom of thought. In a Christian culture, man thinks what he will, he dreams, he experiments, he practices. The results of man's thought freedom are new discoveries and inventions.

Third, Christianity always insists on faith in God. Under such faith, man thinks God's thoughts and dreams God's dreams.

The result of this threefold influence established in a land filled with vast natural resources has also been threefold. First, it has brought us increased knowledge, an abundance of schools and learning opportunities. Our increased knowledge has led us, secondly, to a vast industrial development, and our industrial development has led us to a high standard of living. All of this is the result of our Christian heritage. To boast of our superiority is only a myth. We, for centuries, have had Christianity in our blood stream. With such a heritage, we had better be different!

The Forgotten Heritage

It is true that nations, like persons, sometimes cannot stand success. One who enjoys material prosperity often forgets his heritage and begins to think he is a superior person. Nations, like persons, become arrogant. A careful reading of history will reveal that at some points America has forgotten her heritage and has thought instead only of continuing her economic advantages. To maintain her own high standard of living, America has gone out into the world to sell her goods. Now these goods are the products of a highly technical society. They are knives, cannons, ships, and planes. To sell such goods as these, which have been so skilfully developed because of our background, out in a world which has been denied our heritage is an invitation to death. A sharp knife in the hand of a skilful surgeon can be a blessing unto life, but that same knife in the hand of a gangster is an invitation to death. To give to the world things before we give to the world a faith is to invite death instead of life. It is as though we place knives in the hands of kindergarten children before we send them a teacher. In spite of the consequences of such a policy, this is our history.

The Case of Japan

To illustrate this fact, consider the case of Japan. In 1638 Japan adopted a policy of isolation. Christianity, which had made only a small beginning, was rooted out. No foreign trade was allowed except on a very small scale with the Dutch. But as America developed she needed markets; so on March 1, 1854, Commodore Perry and his associates, under orders from President Fillmore of the United States, entered Japan in gunboats and frightened the Japanese into signing a treaty to trade with the United States. As a result

*Minister, First Christian Church, Tucson, Arizona.

of this treaty, America immediately began to sell ships, cannons, and railroads. For over two hundred years, the Japanese had been without ethical religion. In many respects they were ignorant and backward. We gave them things instead of a faith, and within forty years Japan was conquering in China.

Through the ninety years since Commodore Perry's invasion, the church has been at work in Japan. But here was a new field, and as depressions came we had to withdraw. We could not pay for Christianizing the Japanese, so now we pay many times over for destroying them.

It is well to note that in one humble Presbyterian mission station in Japan, a young man by the name of Toyohiko Kagawa was converted to Christianity. When war came, Kagawa continued his Kingdom of God movement. He, with a few followers, insisted that Christians in Japan would remain Christian, and he continues to exemplify the spirit of Christianity. Is not this evidence of the different manner in which today's history might have been written if we had been as concerned about propagating our faith as increasing our markets? To go out into the world with our technical skill and fail to match that skill with our religion which has made it possible is to invite death.

Missions or Death!

Now, what of the future? One world is here to remain. Our products are in every land. In this kind of a world, we of the Christian faith have no alternative. It is missions or death! The knives are in the hands of the children of the world. The missionary enterprise led Christianity from Jew to Gentile, from Palestine to Europe, and then to America. Wherever it has gone, it has brought light and life. From our shores, it must continue its westward march until it includes China, India, Japan, and Africa. With Christ in our forward-moving culture, we can send light and life to the world. Without Christ, our contributions will offer darkness and death to others. Our products have reached a new high; our steel is very hard; our knives are very sharp; our planes are very fast. If these go out into the world unaccompanied by the gospel of Christ, they will bring death and destruction; but accompanied by the gospel, motivated by the influence of a living Christ, in the hands of men who have faith in a God of love, our products can bring peace and happiness to millions.

Let a proud America be reminded of its heritage in words that the apostle Paul used as he spoke to men of Ephesus centuries ago. "Therefore, remember that ye . . . were once separated from Christ . . . and strangers from the covenant of his promise." This must be the lesson learned by America. Through the mercy of God and the vision of Christian missionaries we have become what we are. It is for us now to offer light and life to the world of humankind. To deny to the world the Christ who has lifted us is to offer death to humanity. To lead with Christ is to insure light and life. Whether to live or die, that is the question.

FOR a delightful experience in biographical reading we would strongly recommend Ray Stannard Baker's autobiography, *American Chronicle*. Baker began as a newspaper reporter in 1892, reporting Cosey's army and the Pullman strikes. He was one of the famous muckraking journalists of the Theodore Roosevelt era, contributor to *McClure's Magazine* in its best days and one of the founders of the *American Magazine*. He traveled in Europe several years before the war and quotes from his diary of that time to indicate his prescience of the coming wars of which Germany would be at the center. He became a friend of Woodrow Wilson and was appointed American press representative at the Peace Conference following the first World War. The story of the conference and the conflict over the League of Nations is vividly told. Woodrow Wilson appointed him as his biographer and made available his documents and letters. For twenty years Baker has been at work on the successive volumes of the Wilson biography. *American Chronicle* is particularly timely as we once again face the problems of peacemaking and world organization.

A remarkable story of personal integration is told in this revealing autobiography. After ten years of literary work Baker was confused and dissatisfied with himself and his work. He tried writing novels but without success. He essayed public speaking without satisfaction and had found that he was no politician. He finally came to a recognition of his own gifts as a reporter, and with this recognition he set himself to become a "maker of understandings." This not only led him into the recording of social and economic group conflicts, but took him into the side-line writing of "Adventures in Contentment," under the pen name of David Grayson. These David Grayson stories multiplied into many volumes, were translated into several languages, and ran up into the millions of copies.

THE older teen-age girl is quite a problem to herself. This is always so because older adolescence is a time of adjustment. Right now it is acutely so because there are so few boys around of the same age. The boys are either in the army or so intent on the prospect of the army that they have no eye for the girls. So the older teen-age girl droops and complains and speculates about herself and writes off her parents as old fogies and thinks her life one of confusion and frustration. Margueritte Harmon Bro has written an interesting, lively and witty book for the teen-age girl called *Let's Talk About You*. Mrs. Bro turns an interesting sentence, she knows her teen-age girls and what they are interested in and talk about, and above all what really worries them. It is not a solemn book nor a pious nor a preachy book, but it is serious and it is genuine and really interesting. Girls will like it and their mothers are sure to read it if it is left lying about the house.

THE Methodists all over the country are getting a good laugh out of a little book written by Alyene Porter, the daughter of a parsonage, on the title *Papa Was a Preacher*. Many books written by preachers' children are cynical or factious and some are downright evil, but not this one. Mrs. Porter really enjoyed her childhood as one of the numerous brood of this oft-moving Methodist preacher, and she tells the story with gusto and enthusiasm. The gesticulating of Papa's sermons, the ritual of the blacking of the many shoes for Sunday, the investigating of the new parsonage on each move, the critical judgments of the new parish and its people, and the escapades of this lively and wholesome preacher family make for a joyous chronicle.

(*Continued on page* 38.)

Opinion Indicator On World Order

By JOHN L. DAVIS*

ONE of the most important documents ever issued in the name of a united Protestantism is *A Message to the Churches from the National Study Conference.* This statement represents the combined views of representatives of more than twenty-five million Protestant church members who met under the auspices of the Commission on a Just and Durable Peace of the Federal Council of Churches of Christ in Cleveland, January 16-19, 1945.

But does it represent *your* views? That is the question for which the Commission on World Order of Disciples of Christ seeks an accurate answer. The Commission has charged a committee with responsibility for constructing an "Opinion Indicator," and the committee has selected the following important assertions of faith and principle from *A Message to the Churches* as indicators of points of view.

Readers of WORLD CALL will greatly aid the committee in its work by carrying out these simple instructions: (1) Read each statement carefully; (2) draw a circle around the word (agree, disagree, no opinion) which most accurately registers your reaction to the statement; (3) cut out the page and mail it to Joseph B. Hunter, National Director of Peace and Interracial Understanding, 222 South Downey Avenue, Indianapolis 7, Indiana.

The Christian Faith

1. It is the Christian's faith that God's righteous rule is over all men and nations; that in Christ he confronts us all alike in judgment and mercy; that men, though sinful, are made in his image and are not only the concern of his saving work but his agents as well, each of value in his sight without distinction of class, race, or condition.

Agree *Disagree* *No Opinion*

2. God's way is the way of justice, love and mercy; justice, love and mercy must rule our life with our fellows. While compulsion and control are needed for the restraint of evil in a world of imperfection, the ultimate victory over evil must be by way of redemptive good will, by which alone can good be created.

Agree *Disagree* *No Opinion*

The Church's Mission

3. The immediate and practical necessities of mission work as well as the impulse to unite in Christ have promoted widespread interdenominational cooperation. This, in turn, has given impetus to that ecumenical movement which now brings promise that the energies of the churches will be utilized to face their own overwhelming opportunities. This cooperation must be further developed. What is called for is a united Protestant missionary movement.

Agree *Disagree* *No Opinion*

Principle and Action

4. Christians must act in situations as they exist and must decide what God's will demands of them there. At all times they must keep the ultimate goals clearly in view but they have equal responsibility to mark out attainable steps toward those goals and support them.

Agree *Disagree* *No Opinion*

5. When a concrete proposal for world organization is presented, Christian leaders must help the people to decide whether it marks a presently obtainable step in the right direction and, if so, urge them to give it their support.

Agree *Disagree* *No Opinion*

Domestic Order and World Order

6. A new challenge is offered to the people of America to establish along with political democracy an opportunity through productive employment to earn an income sufficient for the basic needs of food, clothing, shelter, health, recreation and cultural pursuits, and assurance to every individual of whatever race of an equal and unsegregated opportunity for worship, protection in time of unemployment, illness or need, and full political and civil rights.

Agree *Disagree* *No Opinion*

7. We recognize the need of experimentation with various forms of ownership and control, private, cooperative and public.

Agree *Disagree* *No Opinion*

8. We should not allow our devotion to any single system or method to deny to anyone the basic requirements for the "good life." Nor should we allow our preference for our economic or political system to prevent us from collaborating, for the achievement of world order and world peace, with peoples who have a different system.

Agree *Disagree* *No Opinion*

Christian Standards and Current Developments

9. We recommend that the churches support the Dumbarton Oaks Proposals as an important step in the direction of world cooperation. . . .

Agree *Disagree* *No Opinion*

Economic Cooperation

10. Economically advanced nations constitute among themselves a community in which no one can prosper through the disadvantage of others. Their policies can no longer intelligently follow the line of economic nationalism. . . . A world point of view must be developed in economics, and the appropriate institutions developed. In such institutions our own nation must actively participate, both for its own welfare and for the common good.

Agree *Disagree* *No Opinion*

The Peace Settlement

11. The settlement should make possible the reconciliation of victors and vanquished. That implies that it should remove the power as well as the will of aggressive elements within Germany to make war. However, the necessary discipline of Germany because of crimes committed in her name should not be vindictive. The partition of Germany into separate states should not be imposed upon the German people. The treatment of Germany should be calculated to strengthen the forces within that country committed to liberal civil policies and to international cooperation.

Agree *Disagree* *No Opinion*

12. As in the case of Germany, so with Japan, the power and the will to make war must be removed. However, Japan's basic economic problems, aggravated by the war and by the expected loss of her colonial possessions must be met by "access, on equal terms, to the trade and raw materials of the world" as pledged by the Atlantic Charter, "to all states great or small, victor or vanquished." Treatment of Japan by the United Nations should be favorable to constructive forces within Japanese society, and should aim to bring Japan at an early date into normal relations with the world community.

Agree *Disagree* *No Opinion*

*Dr. Davis is executive secretary of the Board of Higher Education of Disciples of Christ. He is vice-chairman of the Commission on World Order.

Christian Youth in Action

By LESTER G. McALLISTER*

CHRISTIAN youth in action. Briefly, this is the shortest description we can think of for the type of activity done in the work camp. American democracy will not be made secure merely by winning the war. In the long run it must be maintained by learning to deal in constructive ways with our internal problems of economic insecurity and racial intolerance. A summer spent in a work camp gives the opportunity to experience the democratic process at first hand. This is Christian youth in action.

At the present time definite plans have been made for two work camps during the coming summer to be held by Disciples of Christ in cooperation with the American Friends Service Committee. One will be a high school-age camp at Hazel Green Academy, Hazel Green, Kentucky, to be held June 22 to August 17. For the past two summers this camp has been at work rehabilitating mountain schoolhouses in and around Hazel Green. Foundations have been strengthened, steps built, new roofs put on, siding repaired, interiors repaired and repainted, and in two or three instances additions have been built to permit the serving of hot lunches.

The second camp project for the coming summer is at Stinnett Settlement School, Inc., at Stinnett, Leslie County, Kentucky. This has been one of the most inaccessible mountain counties of southeastern Kentucky. Lumbering and mining are its only industries. The high ridges that have to be crossed keep many families isolated and, in consequence, very few of the country's children get an opportunity for high school.

Some years ago a group of public-spirited Disciples decided to build a high school and a settlement house at Stinnett where boys and girls from remote districts could come and spend the week while attending high school. The Stinnett work camp will build from stone or logs a series of cottages for the occupancy of boy students. This work camp is for the college and older young people's group and offers an opportunity to spend the summer in one of the few areas east of the Mississippi River relatively untouched by civilization. The group will have an opportunity to study one of the most unique social service experiments in America today—the Frontier Nursing Service. This work camp is for eight weeks from June 22 to August 22, 1945.

Work campers unloading a truck of materials at Sandfield School near Hazel Green, Kentucky

*Director of young people's work in the department of religious education. Young people interested in attending one of these camps may secure information regarding costs, scholarships and application blanks from Lester G. McAllister, 222 S. Downey Avenue, Indianapolis 7, Indiana.

Left, work campers construct an addition to Stillwater School near Hazel Green, Kentucky. Right, the completed building

A vista through the trees on McLean Conference Grounds in Puerto Rico

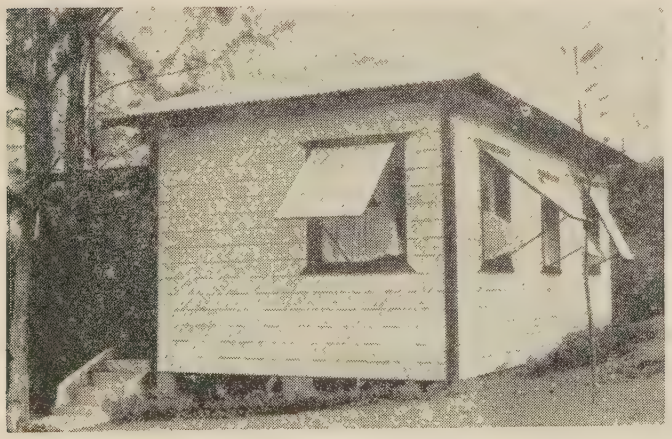
Puerto Rican Youth Move Forward

By C. MANLY MORTON*

THE newly elected officers of our Insular Youth Organization were at McLean Conference Grounds recently for a two-day orientation meeting and the planning of their program for the new year. The program outlined is the most aggressive and bold ever approved by a group of young people in Puerto Rico. It includes functioning young people's societies in every church, education and evangelism. It has the beginnings of a real social consciousness.

As I looked over the group there at work I was not surprised to note that they are all products of conference.

*Missionary to Puerto Rico with The United Christian Missionary Society and director of McLean Conference Grounds.



A cabin on McLean Conference Grounds

Last week a high school senior came to me seeking help. Inspired at conference he had gone out into one of the unchurched suburbs of the city where he lives and started a Bible school. Within a few months he had gathered such a large group of people that none of the small homes of the community will hold them. He is asking for a building in order that the work may continue to grow. Among the aims of our churches to be attained between now and the celebration of our fiftieth anniversary in 1949 are a 50 per cent increase in total membership and eight new churches. Perhaps a conference lad will give us the first of those eight new churches.

Some years ago one of our most faithful church families was much concerned about its oldest son. He was a sophomore in high school, and although reared in the church was beginning to run with the wrong crowd and was losing his interest in church and the way of life to which his parents had dedicated him. The parents accepted our suggestion and sent him to our young people's conference. He went back home a new lad and is today a sophomore in the university, preparing himself for full-time Christian service.

Conference means more to our Puerto Rican young people than it does to many others. Our young people have had comparatively few opportunities. Economic, political, educational and social handicaps have been great. But the religious handicaps have been even greater. Being a politically subject people destroys initiative and creates deadening inhibitions and bitter resentments. But being a religiously subject

people crushes the only power that might be left with which to overcome all other handicaps and still give balance and creative will to a people. For four hundred years the only religion permitted in Puerto Rico was the Roman Catholic Church with its authoritarian doctrines. The type of religious teaching to which our youth were subjected for such a long period tended to produce extreme individualists. The absence of a genuine spirit of cooperation among the Latin peoples is not racial nearly so much as it is religious. A Roman Catholic Church is not a congregation so much as it is a group of individuals. Christianity is a personal acceptance of the doctrines of the church much more than it is a sharing in the Christian community.

But even the evangelical church, as Protestantism is known in Latin lands, in its beginning in Puerto Rico failed to realize fully the imperative for a creative sharing, instead of an imposed program of religious education. Conference has done much to break the shackles and to give to our young people a vision, a sense of personal responsibility, and the inspiration for the development of an outreaching program of cooperative service.

Today our young people are experiencing an aggressively wise and balanced participation in the development of the churches. The conference movement is giving to them their first opportunities for the development of a group spirit and a sense of an interdependent importance in a spiritual community life. Adult conferences and leadership training institutes are helping prepare the older people who grew up before the days of conference, to overcome some of their prejudices and to offer to the young people a better opportunity and cooperation.

Being a Christian in Puerto Rico is a much more difficult task than it is in many other parts of the world. There is little either of tradition or of background to stimulate and help. The social, moral and religious ideas and ideals of the people under complete Roman Catholic domination were, and are, so different from our evangelical concepts of the Christian life. Conference has helped our young people to form new ideas and ideals, and to form a new group life which is supplying that which otherwise would be lacking.

Take Roberto for instance. Here at McLean Conference Grounds we have tried to create the atmosphere of a Christian family. We have tried to make everything favorable to an intellectually stable, emotionally solid searching after God. One of the most beautiful spots on the grounds is our hillside vespers shrine with its four lighted crosses and its illuminated reproduction of Hofmann's "Christ in Gethsemane." We try to make of vespers a time of heart searching; an occasion for intimate communion with God. Roberto had found it difficult to live the Christian life. He was the only evangelical in his home. His father had a little store and, in addition to selling food, he also sold rum and had some gambling devices in the rear. During vacations and after school hours Roberto had to work in the store. The results were disastrous for his moral and spiritual life.

He was at conference for the first time. It was the last night. Vespers that night were especially good. There was no talking; just a series of Bible readings, hymns and prayers. The only lights were those on the crosses and from the picture. At the close the group moved in silence down the hill. Roberto was one of the first to leave. We saw nothing of him for a time, but as the others were going to bed he came to me and said, "Mr. Morton, I have got to talk with you."

Out on the campus under the beautiful tropical moon with the atmosphere fragrant with the perfume of orange blossoms, the lad poured out his heart. At the end of the story he said: "I think that I can do it now. Something happened to me up there on the hillside tonight. I no longer feel alone. Each person in the group seems to be a part of me and helping me. God seems closer than ever before. I saw Jesus as I have never seen him before and he is now a part of my life. Don't worry about me any more. With God's help I can face any situation and win."

And he has done exactly that.

In 1926 we held our first Puerto Rican young people's conference. Even though we paid all expenses, the best we could do was to get thirty young people. Last year five per cent of our entire church membership was in conference.

Our 1945 program of conferences includes three new ones, and they include every age group from juniors to adults.

The Christian youth of Puerto Rico are on the march.

Left, a group of young people attending conference in Puerto Rico. Right, soft ball is a favorite game with Puerto Rican conferees.

Modern Circuit Rider

By SGT. NATHAN MANDELBAUM

IN THE early days of the West, the travel-worn circuit rider was a familiar sight on every frontier. Riding slowly on a weary horse into the sunset with his Bible and few provisions strapped to the saddle, he could be seen carrying the gospel into the wilderness.

With the same dauntless pioneer spirit, the modern army chaplain is more or less a streamlined version of the old prairie character. Instead of the windswept mesas and plateaus of the Middle West, his territory might include Italy, France, England, or even forgotten wastes in New Caledonia or China. His means of locomotion has improved over the old faithful nag, for the ubiquitous jeep gets the chaplain around much more rapidly than his venerable predecessor, and with much less personal wear and tear.

Captain Eugene F. Stump, of Rupert, Idaho, chaplain with a Fifteenth Air Force Service Command Air Service Group in Italy, pointed out several other similarities.

"The old circuit riders traveled many hundreds of miles to their scattered congregations," "but if you think we don't get around, just take a look at my speedometer. I've had this jeep only about three months and the speedometer already registers 5,000 miles.

"While I don't have to seek lodging for the night with hospitable neighbors, I often have meals with them," Chaplain Stump added.

Just as the old circuit riders held services in everything from log cabins to carnival tents, the modern chaplain likewise has a diversity of places of worship.

"Some units have quite adequate chapels which the men have built or converted," Chaplain Stump pointed out. "But we often hold services in Day Rooms or Mess Halls, with the cooks leaving their pots and pans to join in the hymns. One of the most impressive places I've ever found was the roof top of a building. It was a bright, clear day, and the Italian landscape with the farms and houses in the foreground and the mountains behind made an inspiring background.

"One of our nicest chapels is at one of the Fighter Groups," the Captain went on. "It was converted from an old stable. Recently we had communion services there. The old feeding troughs made perfect holders for the candles; and the way the arched ceiling and whitewashed walls caught the light made a beautiful setting."

Totally disregarding creed or color, the modern chaplain further emulates the old frontier pastor. Black and white, Jew, Protestant and Catholic all form his dissimilar congregation. Chaplain Stump, who is by faith a Protestant, is always on hand to help wherever or whomever he can. Sometimes it is just a consoling word in great personal tragedy such as death or critical illness at home. Often it is merely a visit to the hospital, or a friendly pat on the back; but when a man is far away from home, these seemingly unimportant gestures are reassuring and comforting.

"Somehow or other," the Captain mused, "we are able to observe the important ordinances of the church with a little less trouble than the old circuit riders. Baptisms have been conducted in an old swimming pool at a local paper mill. The wafers and grape juice we use in our communion services are sent to us regularly by the churches in the States.

"These," he said, picking up two hollowed-out shell casings, "are my candlesticks. Not the most elaborate holders in the world, but they serve the purpose and somehow seem more appropriate over here."

The chaplain has just as many personal problems to settle as the old preacher. Just like the pioneers who sought out the clergyman for spiritual guidance and advice, Captain Stump receives many bewildered and troubled people. Marriage problems, home difficulties, army complications, and all other disturbing controversies are brought before him for advice or solution.

"Marriage investigations require the greatest amount of diplomacy," Chaplain Stump said as he picked up a form lying on his desk. "This one case was rather a disappointment to the man who wanted to marry a local girl. When she found out that she couldn't be accommodated on army movements, and couldn't accompany her husband on transfers, she decided she would stay single rather than lose face as a deserted wife in her own community."

Another touchy subject with which chaplains must deal is that of soldiers who are harassed by restless wives; but on the other hand, there are always inspiring examples of faithful devotion. One man burned his hand badly, and in the resulting treatment it was necessary to remove his wedding ring. When his hand was completely healed, the fact that the ring had been removed for the first time since his marriage worried him a great deal. The chaplain eased his troubled mind by reading again the appropriate portion of the wedding ceremony and replacing the ring on his finger.

Radio broadcasting is one phase of the chaplain's work where no comparison can be drawn with his old hard-riding predecessor. By this modern means the chaplain is able to get the word among the faithful with a coverage that the old circuit rider would have thought impossible.

"There are so many more men we can reach in this way, men who have just as strong a desire and need for guidance, but who lack the means to reach it," Captain Stump pointed out. "If the mountain can't come to Mahomet, Mahomet goes to the mountain," he added with a smile.

In war or peace, on the prairie or in the battlefield, by weary horse or by jeep, or radio, somehow or other the gospel is always spread. Like the old preacher of the prairies, the modern chaplain is combination clergyman, confidant and friend.

"We can't always solve all the problems or give all the answers," Chaplain Stump commented, "but it does a world of good for the men to get somebody merely to listen to them."

Chaplain Eugene F. Stump (Capt.), Disciples of Christ minister at Rupert, Idaho, when he became a chaplain with the U. S. Army. He braves winter mud and summer dust to visit his scattered congregation somewhere in Italy.

Orphaned Missions and the Younger Churches

IT IS probable that Orphaned Missions will play a leading part in reconciliation as a sort of extra dividend on a good investment. The experience of fellowship in suffering and sharing, and of cooperation under crisis should help also in reconstruction and in the reorientation that is inevitable as the Younger Churches in Japan, China, India, Africa and Oceania seek their places in the World Council of Churches now forming.

How to satisfy their growing sense of church consciousness and at the same time to preserve the missionary motive in the Younger Churches? Orphaned Missions provide no ready-made answer; they do suggest the spirit in which this may be accomplished—the constant concern of the elder for the younger members of Christ's church and the provision of an atmosphere in which the younger members may grow to maturity and equality of responsibility in the one Christian family, under the guidance and blessing of God.

—L. S. ALBRIGHT.

Rita and Her Train Trip

By MILDRED REYNOLDS*

A SMALL, wiry, but attractive little girl stood in the door of the train. Her face was lighted with a beautiful smile. She was dressed in a clean yellow garment, although her hair hung in matted locks about her shoulders. Her eyes were dark and beautiful, and her pretty white teeth were like a row of pearls, shining in the sunlight. She jumped aside as I entered the door, and I knew by this quick movement that she must be an untouchable. I asked her name.

"Rita," she piped up in a shrill little voice.

"How old are you?" I asked.

"I don't know. Probably—" she closed one eye as if it was a great problem she had with her memory, "probably about sixteen."

"No," I laughed, "you are only about seven at the greatest and maybe not more than six."

"As you say," she answered.

About that time the ticket collector appeared at the door. The Mohammedan women who sat opposite me were occupied with their veils and all of us were busy with our tickets for a few minutes. The collector moved on, the train started, and out from under my seat rolled a kicking bundle of yellow cloth. It was Rita.

"Why did you hide?" I asked.

"Because I have no ticket," she answered.

"Are you traveling alone?" I asked. "Yes. Isn't the country beautiful?" was the answer, showing she would like to change the subject.

The Mohammedan women had loosened their veils and were ready to talk for a few hours. "Pay no attention to her," said the elderly woman. "She is probably running away from her husband or her mother-in-law. Shame on her! She should have her nose cut off and her hair trimmed as short as a man's.

Rita rubbed her pretty little pug nose with her slim hand as she continued to look out of the window. Rita was so interesting in her sweet girlish way that I found it hard not to pay her attention. I asked her where she got such a pretty name. "Chose it myself," she said. "I was called Jaggerai (The Quarrelsome One), but once my mother waited on a queen, and she had a baby named Rita. So I just called myself that because I liked it and because the queen was very kind to my mother."

Before we reached our station, Rita had told me her history. Her parents were sweepers in a palace near by. They received no money for their work, just a dole. When an old man who had a few dollars in his pocket came along, the parents sold their daughter to him in marriage. "Oh," said Rita, "he is just like Satan; he beats me with a bamboo pole, he eats all the food from me, and he is just a crazy man. A nice lady, a neighbor, told me to get on this train and to ride to the end of the line. (She whispered) She told me to hide from the ticket man and she said for me to beg until I found a place to stay. She was very good to me."

As Rita told me this, she looked out of the window with a sad expression on her pretty little face. "Where will you eat?" I asked. "Do you have any money?" "Oh, yes, she gave me this name and

Wayside Children of India

this eight anna bit to live on." She showed me the address; and as I read it aloud, the elderly Mohammedan woman looked up, surprised. "Why do you mention such a place?" she asked. "It is written here in the Hindi language," I replied.

"Oh, that is a bad place. Is the girl going there?" "Yes," I answered.

We were pulling into a large station now, and a fine looking Christian Indian lady came into our compartment. As is the usual custom she asked us all where we were going. The Mohammedan woman said, "Rita is not going to the place she thinks she is for I've thrown the address out of the window."

Rita looked very much upset but did not say a word. In a few minutes she was conversing with the Christian woman. "How many children have you?" she asked.

"I have none," said the woman sadly. "I have been ill a great deal of my life."

"Well," said Rita, "so has my mother but she has seven boys."

"And how many girls?"

"Oh, girls don't count," said Rita. "There are only three of us, thank the great God!"

When we reached the station, Rita disappeared on the opposite side of the train. As the Christian lady started away with her baggage, there beside her was the little waif. "Get back on the train," said the lady.

"No. I'm going to be your little girl. You have no children and you are too kind—too kind to everybody." A great deal of talking ensued, but Rita won and the vehicle moved away with the woman and the little girl.

Some years later I was speaking at one of the largest schools in our state when I noticed a lovely girl among the graduates. I asked her name and found she was none other than my little companion of the train journey. She told me how she had been legally adopted and of how she had asked her own parents to come to meet her foster parents. Now she was graduating from this great school, well prepared for life. It was a strange contrast with what might have been her lot.

*Mrs. H. M. Reynolds is a missionary to India under The United Christian Missionary Society.

Convention in Bilaspur

THE India Mission met in annual convention in Bilaspur, India, October 25-27. All the missionaries on the field were in attendance. Several guests from outside the Mission were also present. H. R. Coventry represented the Australian Disciples of Christ Mission of the Poona District. Mrs. L. A. Crain, of the Baptist Mission in Burma, now Jubbulpore, was a welcome guest, as was Chaplain Russell Deitch with the American Army in Assam.

The convention was held in the Bilaspur church, and delegates were housed on the compound of the Burgess Memorial Girls' School. Meals were served in the school dining room. One of the delightful features was the after-dinner hour around the tables when visitors and missionaries brought interesting messages from far-away places and reported on their travels. Misses Jennie Fleming and Veda Harrah told of their sojourn in the U. S. A. Miss Myrtle Furman spoke of her stopover in Australia; and Misses Anna Bender and Ruth Mitchell gave interesting talks on South America and South Africa. Miss Ruth Harnar, daughter of missionary parents, expressed delight on being "at home" again.

The convention program was built around the theme, "A Year of Dedication." Addresses dealt with such subjects as "Dedication of Self," "Dedication of Talents," and "Dedication of Youth." One address was an estimate of the "Dedication in the American Church." The final address was a challenge to all to know "To Whom We Dedicate."

Business sessions were short but purposeful. Plans were made for holding next year's convention in the same place. Miss Vida Elliott, principal of Burgess Memorial Girls' School, was made chairman of the next convention.

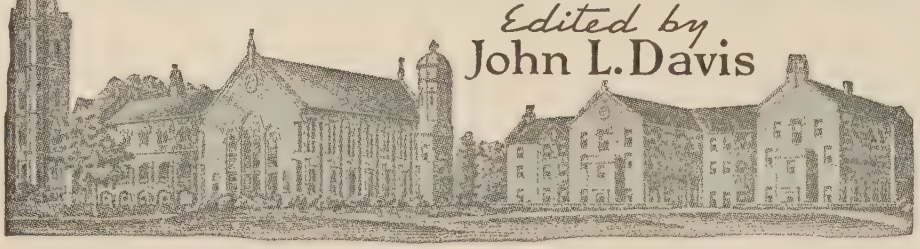
—*The Indian Witness.*

Lucknow, India.

WORLD CALL

CLASSROOM and CAMPUS

Edited by John L. Davis



Hiram College
Hiram, Ohio

DR. HOWARD ELMO SHORT, former minister of the Hiram Christian Church and now professor of philosophy and religion at Hiram College, left the first of April for an assignment with the Army Air Forces. Dr. Short has been chosen one of 35 men in the United States to become a bombing analyst in the morale section of the strategic bombing survey. He was selected because of his intimate knowledge of languages and customs in Europe, where he lived as an exchange student during the year Hitler came into power in Germany.

Dr. John S. Kenyon, professor emeritus of Hiram College, gave a series of three lectures on poetry during the month of March in Drury Hall. The lectures attracted large and appreciative audiences of students, faculty and townspeople.

On Saturday, March 17, one hundred and seventeen students, representing 56 high schools in seven states, were guests of the college for the fifth annual competitive examinations. During the day the contestants took standardized examinations, had interviews with faculty members, visited the various college buildings and dormitories, were entertained at tea, had their meals in the college dining halls, and in the evening attended the Home Concert of the A Cappella Choir. The visiting students were competing for twelve four-year scholarships, six awards of $800 and six awards of $600 which are given every year by Hiram College to twelve outstanding high school seniors. The awards are granted on the basis of the competitive examinations and interviews.

The A Cappella Choir, directed by Francis W. Proctor, gave its home concert on March 17 in Hayden Auditorium before a capacity audience.

Eureka College
Eureka, Illinois

Eureka College celebrated Charter Day, February 25. The charter for Eureka College was granted February 6, 1855, following the founding of Walnut Grove Academy in 1848.

Eureka was the first college in the State of Illinois and the third in the nation to admit men and women students on an equal basis.

The college called back one of its outstanding sons in the field of education to present the Charter Day message in the Eureka Christian Church. Frank R. Hall, class of '22, of the history staff of Purdue University gave an excellent address dealing with the colorful history of the college.

After church services a large group of alumni and friends met at Lida's Wood for dinner. Included in this group was a representative from each class since 1890. Professor T. E. Wiggins served as chairman. J. M. Allen, class of '90, spoke of the high lights of the college before the turn of the century. H. L. Dyar, class of '05, commented on the development of the college after 1900. Professor E. E. Higdon, class of '15, outlined the present program of college-church relationship. Dr. Burrus Dickinson, president of the college, closed the meeting in dealing with the future plans.

Lynchburg College
Lynchburg, Virginia

Dr. Fred Helsabeck of Roanoke, Virginia, has been appointed to the faculty for session 1945-46 as Acting Professor of Sociology. He succeeds temporarily Dr. O. J. Grainger, who retires from active teaching at the end of the present session. Later Dr. Helsabeck will become Professor of Education.

Dr. Helsabeck received the B.A. degree from Lynchburg College in 1929; the M. A. degree from George Peabody College for Teachers in 1932; and the Ph.D. degree from Ohio State College in 1942. He has had fine and successful experience in the field of public education as teacher, principal and supervisor, as well as in college teaching. At the present time he is principal of the Lee Junior High School of Roanoke.

Dr. Helsabeck is an outstanding churchman and civic leader. Lynchburg College looks forward to his coming to its campus with great pleasure.

Dr. Grainger, who has reached the automatic retirement age, has been on the faculty since 1927. Before coming to Lynchburg he had served sixteen years as missionary in India and had been a member of the faculty of the College of Missions. Every one of the college group regrets greatly that the time has come for him to leave his place in the classroom and faculty councils.

G. Curtis Jones, pastor of First Christian Church, Washington, North Carolina, was the Founders' Day speaker on April 19. Mr. Jones received the B.A. degree from Lynchburg College in 1933, and the B.D. degree from Yale University in 1936.

The Disciples Divinity House
Chicago, Illinois

The Disciples Divinity House has employed Dr. Lewis S. C. Smythe, Professor of Sociology of the University of Nanking and now on furlough, as Professorial Lecturer in the field of Missions on the Federated Theological Faculty of the University of Chicago. Dr. Smythe taught a course on "Christianity and Chinese Culture" in the Winter Quarter, "Cooperatives and Christian Missions" in the Spring Quarter. In the second term of the Summer Quarter he will teach a course on "Christian Missions and the Chinese Family."

William Woods College
Fulton, Missouri

Rabbi Milton Greenwald represented the Jewish Chautauqua Society at William Woods, March 5 and 6. Purpose of the lectures has been to acquaint non-Jewish students and faculty members with authoritative information concerning the Jew. His discussion centered about three principal theses: "The Mythology of Anti-Semitism," "The Legacy of Israel," and "The Yesterday and Tomorrow of the Jewish Problem."

Special recognition regarding the significance of Easter was observed on the college campus. Dr. Campbell, Board of Higher Education of the Presbyterian Church, challenged students and faculty members at a convocation program to recognize and to strive for the qualities of a good Christian. Services on Good Friday and Easter Sunday were held in commemoration of these occasions.

Phillips University
Enid, Oklahoma

A panel and forum discussion, participated in by the entire university, and led by Drs. Wood (Economics), Schwarz (Art), Humbert (Psychology), Williams (Chemistry), Clarke (Languages), Marshall (Religion), closed an intensely vital series of Wednesday morning forums dealing with postwar reconstruction.

The new "Phillips University Advance" program is now well under way. Enid citizens honored President Briggs at a dinner and heard him outline the seven-year two-million-dollar campaign. Recently the churches of Oklahoma and Kansas have set up continuation committees to work out the details. Oklahoma plans to raise its part in one year; Kansas plans an intensive ten-day campaign in October. The first week in May will bring the launching of the plan in Colorado.

A unique evangelistic emphasis at Phillips University is the pre-Easter laboratory period of ten days, when all Bible College classes are dismissed, and the students conduct, work in, or share revival meetings. Over 100 students and 8 faculty members participated this Easter.

Campus thought was directed to world problems and planning by Dr. James A. Crain, Social Action leader; Dr. Joseph Hunter, Director of the Commission on World Order; and O. K. Armstrong, of the staff of the *Reader's Digest*, April 4-5, when several meetings took place.

Texas Christian University
Fort Worth

Inter-American fellowships totaling $2,500 were established by the Texas Christian University board of trustees at its annual meeting recently. They will be awarded to superior students from Latin-American countries.

Three honorary degrees, to be awarded June 25, were authorized for Elmer Henson, of the First Christian Church, San Angelo, and Warren Grafton, Country Club Christian Church, Kansas City, Doctor of Divinity; and Milton Daniel, of Breckenridge, rancher-banker-oil man, alumnus, honorary Doctor of Laws.

Research bureaus in the fields of business and economics, and the natural sciences also were established.

An all-day band clinic for the combined high schools of Fort Worth was held at T. C. U. in March, with 299 student musicians from the six local high schools and Albany, Texas, high school present.

Robert P. Tristram Coffin, Pulitzer Prize-winning poet, spent a day on the T. C. U. campus in March, lecturing and conferring with students interested in writing poetry.

Enrollment for the spring trimester at T. C. U. totals 1,450, exclusive of students in government training and nurses' training classes. There were 976 in day school and 474 in the evening college.

Winston Robertson, Navy V-12 chaplain trainee from Sherman, is president of a newly organized Baptist Student Union at T. C. U. Its purpose is a closer union of church, student and school. Membership is not limited to Baptists.

Eureka College recently celebrated the anniversary of the granting of its Charter. Principal speaker was Professor Frank R. Hall of Purdue University. In the picture from left to right, Professor Hall, President Burrus Dickinson, and Donald M. Salmon, minister of Eureka Christian Church.

John H. Booth of the national Board of Church Extension spoke at Brite College chapel in March.

Mrs. Ida Shepherd Cox has been named assistant to the librarian to begin work July 1. Mrs. W. A. Gillmore, B.S. in Physical Education from T. C. U., 1936, will be a new instructor in physical education, starting in November.

Butler University
Indianapolis, Indiana

For the first time in the history of Butler University, a third semester will be opened this year, Dr. M. O. Ross, president, announced recently. The semester will be for freshmen only and will open May 1 and close August 17. It is designed particularly for high school pupils graduating this spring who may wish to accelerate their college program, or who wish to begin work on their college degree before induction into the armed services.

The new semester will enable a student to complete 15 hours of credit applicable to a degree or as a pre-professional requirement.

An office where ex-servicemen attending the university may hold consultations with members of the Veteran's Council, or may hold formal and informal meetings, was opened at Butler University this month. The office is on the first floor of Jordan Hall, the main building; faculty members on the Council hold regular office hours there. Under the new streamlined plan of the Veteran's Council, one purpose of the advisory group is to be available to veterans at all times. Another purpose of the committee is to establish cooperative relationships between the faculty and returning servicemen. Dr. C. R. Maxam is chairman of the Council, and other members are Dr. Albert Mock, Dr. Harold F. Hanlin, Dr. A. Dale Beeler, and Prof. George Schumacher, recently returned from service as a captain in the Air Corps.

Dr. A. D. Henderson, president of Antioch College, was the featured speaker at a conference on "Modern Educational Trends" held at the university March 9 and 10. Part of Dr. Henderson's talk included a discussion of the Antioch Work-Study plan of education. City and state as well as Butler educators attended the two-day meetings.

Adventures in Friendship

IN OUR "little dorm" (the big room where our smaller boys sleep), we are changing our friendship theme. All this year here at the Yakima Indian Christian Mission we have been making good friends with "Pedro," our storybook Mexican boy. Such fun we have had learning about him and making his village with blocks of wood covered with plaster of Paris and flour! Dr. Orval D. Peterson, pastor of First Christian Church, Yakima, Washington, used the story in his article in the January WORLD CALL. We've decided that Pedro is our permanent friend now—so we are expanding our circle again.

Can one imagine our room with "Mexican" bedspreads, and small brown Indian boys working to construct a model "African" scene? It will be complete with the jungle, blockade, trees. Our houses are brown paper with straw roofs. Our village drum is in the center.

For the drum, one ingenious boy took a half walnut shell, covered it with buckskin, and made clay men to sit around it. The paths have dangerous gray and red clay snakes in them. Before the main hut in the village stands the clay chief, with arm outstretched to greet the missionary doctor coming down the trail. Inside the hut is the sick boy lying on his rug bed.

Each night we have stories concerning these new friends. One had the tale of a small blind boy who was a chief's son. The children will never forget it—nor will I. It told about God being his best friend and helping him every day. Afterward one of our boys said:

"Mrs. Rhay, can I tell you something by yourself?"

"Yes, come in my room."

We sat in my front room and he was quiet for a long time. Then this is what he said:

"If I write a letter with words to my Best Friend, will you write it in pencil?"

So with pencil and pad before me he closed his eyes, bowed his head and wrote this "letter" in words. (May each of us feel as close to our God as this ten-year-old Indian boy.)

Oh, Dear God,

Help us to be kind and truthful. Help us to be good to other people and give so that they may have something good to eat. As we Mission boys and girls send money all over the world, help it to get there.

We thank you for the Indian boys and girls, for the African boys and girls, like Efu; we thank you for the Chinese ones, too, who know about Jesus and you.

Help us to be real good Christian boys now, so we will be Christian men when we grow up.

Good-bye,
Amen.

—MRS. OAKLEY RHAY.

White Swan, Washington.

Need for Bibles in P. I.

News of the release from Los Banos internment camp in the Philippine Islands of Mr. and Mrs. W. H. Fonger was reported last month. Mr. Fonger was the American Bible Society's secretary in the Philippines.

Mr. Fonger has not had opportunity to inspect the Bible House in Manila, but believes that it and the entire surrounding area are destroyed. There were stored in the concrete warehouse at the rear of the Bible House the plates of whole Bibles in eight Filipino languages and also the plates of New Testaments in ten or twelve additional languages.

Mr. Fonger writes that paper and printing are out of the question in Manila for many months but that there will be immediate demands for Scriptures that will include English and Chinese as well as the Philippine dialects.

Through the helpfulness of American chaplains, some Scriptures have already been started on their way from San Francisco, and others will follow as soon as shipments can be arranged; but if the plates are found to be destroyed a very considerable task of production must be undertaken in this country. The American Bible Society already has on the press 200,000 Gospels in Tagalog, Ilocano and Cebuan which will be forwarded as soon as they are ready.

How Does Your Class Rate?

Suggestions That Will Improve the Church School Departments and Classes

By JAMES L. STONER*

MRS. GENT is baffled. Mrs. Strout is bewildered. Mrs. Blond is perplexed. Most of the other teachers in the Intermediate and Senior departments of the church school are troubled. The departments are not up to par. The classes lack interest. The students do not respond as they should. Briefly, this is the picture of many church schools today.

The mechanics of a church school class are very important. How may a class improve in its participation in the department and in the class session itself? To be general is inadequate; to be specific would be untrue for many classes. A discussion with the church school leaders and teachers about an ideal church school will make the following general things specific and will make the specific applicable, or a reason to be discarded, in each group concerned. The following suggestions are for the consideration of the department (Intermediate and Senior departments particularly), and the classes within the department.

A spirit of friendliness should prevail. The church school and departmental superintendents should be a part of a welcoming or farewell committee. A welcoming committee of students would be worth while. Both new and old members should be made to feel that they are a part of the group. The worship service is important. The program should be planned beforehand by a planning committee of students with the department superintendent at a regular meeting time. Such programs will best meet the needs and interests of students if not taken "stock and barrel" from a "good" book on programs, but rather, if they are thought out and planned by the committee in their own words with their own problems and interests in mind.

It is wise to have a practice session. This will make certain that leaders know when to sit, when to stand, when and how to speak. If the entire group cannot practice together, at least the director can practice with the individual participants before the program is presented.

The room should be arranged beforehand. The heat should be correct, window shades adjusted, lights off or on as needed, chairs arranged, place for hats and coats, and the altar placed centrally and arranged appropriately. Records, piano, or organ should be playing while the students enter. Hymnbooks and programs should be properly distributed. To pass out hymnals at the last minute is very disturbing and breaks the service before it actually begins. With all these mechanics previously cared for, the program begins on time; and having been practiced and timed, is completed on time.

The type of program is most important. It must be adapted to the age level of the group and must bear on their special interests. The opening exercise should have a central theme. A moment of inspiration is needed. This may be a call to worship, a moment of silence, or a short prayer. The opening hymn should be an enthusiastic hymn of praise (e.g., "Holy, Holy, Holy"). The last hymn should be one to give the students enthusiasm to put into action what is learned (e.g., "Fling out the Banner"). If there is to be a second hymn it could be a hymn of consecration or devotion (e.g., "I Need Thee Every Hour"). Group responses help to make the group feel they contribute to the service. Well-constructed and well-spoken prayers are important. It is good to have the group join in a prayer frequently. (This is very easy if printed programs are used.) And, too, in this opening service there should be a thought for the day or week—some groups use a "Religious Problem of the Week." The offering may be taken at the worship period, which makes it more of a dedication, or it may be taken at the class session when attendance is checked.

The work, the room, and the type of program should be prepared in advance, but each is unimportant unless it works smoothly and effectively. Now, a few suggestions for the program in operation.

The teachers and department heads should be inconspicuous in the group, but available. They should be interspersed in the group and not occupy the traditional "end seat" or back row. They are leaders, not police. Each class and individual should have a share in presenting the program sometime. The ushers should be instructed how to seat students and to stand at the rear of the room after the offering has been taken (if during the worship period), and move forward to the altar as the group rises to sing the "Doxology" or other offertory. If the offering is taken during the class session, an appropriate plate or basket should be used, and not one's hand or hat. Clear instructions for the group are important. Printed programs may be used. Songs may be listed on a song board. Such mechanics prevent restlessness and whisperings.

When the worship period is over, the students should go to their class session quietly and with inspiration. The playing of the piano helps as students leave for their classrooms.

The spirit of fellowship should prevail in the classroom. Here may come the informal chats with each other and the "hello" to friends. Recognize and introduce new members.

The success of the class session does not rest alone with the students; a great deal depends upon the teacher.

The teacher should have (1) A wholesome attitude toward Christianity, and an interest and appreciation of his students. (2) An education. This does not necessarily mean degrees and formal education, but the teacher should be convinced about what he says. (3) Eagerness and enthusiasm for the wholesome development of students. Do not "draft" teachers. (4) A good character. He should have a "way with people" and be respected by all.

The students should be (1) Interested. They should not be forced to come to church school, but should come to cooperate, contribute and learn. (2) Responsive. They should need no coaxing, but should be encouraged. (3) A family group. The most popular girl and the least popular one should be able to sit and talk together. Cliques are unnecessary. (4) Regular in attendance.

There are some very basic suggestions for the most interesting and inspiring class session:

1) The subject should be biblical, or at least have Christian relevance.

2) The discussion should be informal. The teacher leads, but the students who have studied and prepared their lessons in advance do most of the talking, being directed by the teacher.

3) Supplementary material (books, magazines, etc.) should be accessible for students in preparing their class lesson, and during the class session. (The same may be used for the opening worship.)

4) Lectures are fine, but discussions are better for students. Visual aids help discussion tremendously. Such aids include the blackboard, pictures, movies, charts, maps, etc.

5) The discussion should have practical value, and not be all theory. Students want an idea of what to do.

The best test of a successful class session is what the discussion causes the students to do outside the class.

Numerous church schools have each class dismiss itself after the class session. Others think that a return of classes to the department for a closing exercise unifies the whole program. During this closing period, reports such as attendance, offering and activities may be given. It is good to remind the group of goals, motives and aims of the department and of the church school. The closing hymn should be enthusiastic, almost peppy. A prayer by the entire group is very effective in closing.

An ideal church school class needs to contribute all of these things to a successful worship service and class session. When isolated, these suggestions do not always appear to be very important, but it is the small parts which make the whole work smoothly and effectively. Some one or several of these suggestions may not work in one group, but the same suggestion may be the very thing needed in another.

*Mr. Stoner is the associate secretary of the Y. M. C. A. at the University of Texas. He attended Bethany College and Yale University, and is an ordained minister of Disciples of Christ.

Whom Oceans Part

A Service of Dedication for Children's Day Offering

By DORIS CLORE DEMAREE*

Place a long, low table at center front. Upon it stand a globe of the world—lighted if possible. At each side place a tall lighted candle or vase of flowers. To the front of the table place an offering plate. If a large picture of Christ is available, hang it above and to the rear of the globe. Flowers may be used elsewhere as desired.

The Reader and the Reader of Scripture will stand at opposite sides of the table with a reading stand for each if possible. Those who are to give the Invocation, the Poem-Prayer and the Benediction should sit in the front row of congregation but at the side. The singers will occupy the customary place or places of the choir. The congregation may sit by classes or departments if desired and the Bearers of Offering will sit with the congregation but near the aisles where they may carry the offering forward at the proper time without confusion, and with reverence and dignity.

The hymns essential for congregational singing are designated as such. All other hymns may be sung by congregation, if preferred, or by soloist, quartet or choir. Each hymn is chosen because it expresses the particular thought desired at that point in the service. If other hymns are substituted you will want to be sure that the words are fitting for that point in the service. Before any stanzas are omitted, read the hymns carefully to be sure the thought expressed is complete when the omission is made. All hymns are found in *Christian Worship* but will also be found in most other hymnals. The choral response, "Thy Kingdom Come," is set to the tune, "Finlandia," which is found in *Christian Worship* and other hymnals.

Prelude: "Largo" by Handel, or other music that will tend to develop a reverent, worshipful atmosphere.

Call to Worship: Psalm 117 (By Reader of Scripture)

Congregational Hymn of Praise: "Joyful, Joyful We Adore Thee"

Invocation: (By selected person)

Gracious and loving Father of all,
With humble hearts we praise thee.
May people everywhere
Feel thy love about them.
Grant unto each such faith and trust in thee
They shall not fear to go
Wherever thou shall lead.
Give unto us a vision
That shall shine as a light unto our paths
Beckoning us ever onward toward "One World"—
Thy kingdom here on earth. Amen.

Choral Response: "Thy Kingdom Come" (to tune "Finlandia" by Sibelius)

Thy kingdom come! O Master hear this prayer!
Thy kingdom come! Within hearts everywhere—
In hearts of love, of truth and kindly thought,
In humble hearts that humble deeds have wrought!
Thy kingdom come! O God, help me to start
By building now thy kingdom in my heart. Amen.
—D. C. D.

Reader: "In the beginning God created the heavens and the earth."

He made the light and the darkness,
The sun and the moon and the stars.
He clothed the earth with great waters
And in the midst of the waters
He gathered together the dry lands.
Here and there over the earth
He gathered the lands and placed them
According to his great plan.
Over the earth he placed them
Yet separated by the waters—
Separated by great waters.
And God filled the lands with people.
In good time he had filled the lands with people
But the people of each land were kept apart
From the people of other lands
By these same waters.
By the oceans were people kept apart,
Yet even as the oceans kept the people apart—
Even in their separateness they were searching—
Searching for the Creator
That they might worship him.
The customs of the peoples
Became more different all the time.
Some were hungry. There were many wants.
They were divided by the waters and other things
And wars raged.
While these people were searching for the Creator
Wars raged.
More and more the peoples longed for peace.
The wisest of the lands
Began to search for ways of uniting peoples,
Peoples separated by great waters.
Surely there was a way if only it could be found.

Reader of Scripture: Isaiah 9:2, 6

Hymn: "Hail to the Brightness of Zion's Glad Morning"

Poem-Prayer: "Whom Oceans Part" (By selected person)

Whom oceans part, O God, unite.
Bring to the feet of Christ, Thy Son,
All peoples, black or brown or white,
Kneeling there in prayer as one.
Lead them to live as brothers true
Standing together 'gainst the wrong,
Inarmed across the waters blue,
Voices joined in evensong.

This is the world, O God, that man
Shall help to build within each heart.
'Tis not a dream; 'Tis but Thy plan—
Christ shall unite whom oceans part. Amen.
—D. C. D.

Hymn: "In Christ There Is No East Nor West"

Reader: Whom oceans part shall Christ unite—
"Have I been with you so long
And yet you do not understand?" the Master said.

Reader of Scripture: Matthew 28:19-20;; Acts 1:8

Hymn: "O Zion, Haste, Thy Mission High Fulfilling"

Reader: Whom oceans part shall Christ unite.
Through the great world missionary program of our brotherhood
We are helping to make this come true—
Thy kingdom come on earth, we pray;
Thy kingdom here on earth we help to build
When we contribute towards this great cause.

Hymn: "When Thy Heart With Joy O'erflowing"

Bearers of Offering will bring forward the class or departmental offerings as the above hymn is sung.

Reader of Scripture: Mark 12:41-44; Romans 10:11-15

Reader: How shall they preach except they be sent?
And how shall they be sent unless we send them?
How shall we send them unless we give
Of our money?
Some have given abundantly.
Some from their abundance will wish to give more.
Others who have not given
Will wish to share in uniting those
Whom oceans part.

Ushers Will Gather Offering

Litany of Dedication: (May be read by one person)

READER: That we may help to unite those whom oceans part,
CONGREGATION: We dedicate this offering.
READER: That we may help to build God's kingdom here on earth,
CONGREGATION: We dedicate this offering.
READER: To the continuance and enlargement of this great work in the years to come,
CONGREGATION: We pledge ourselves.
READER: Grant unto us, thy humble servants, the courage, the faith, and the determination to keep faith with this our pledge to thee,
CONGREGATION: We pray thee, God, our Father. Amen.

Congregational Hymn: "Jesus Shall Reign Where'er the Sun"

Benediction: (By selected person)

May the love of the Father,
The joy of the Christ,
The steadfastness of the early Christians,
And the peace that passeth understanding
Unite the hearts of people everywhere. Amen.

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DURING the week of August 19, the fiftieth anniversary of the mission work in Mexico will be observed. The celebration will take the form of a "progressive convention," two days being given at each of the mission stations. Special honor will be given to Miss Elma Irelan who has completed forty years of service. It is hoped that some new missionaries for this field will be introduced. Further information concerning the celebration will appear in the June issue. Friends planning to vacation in Mexico will want to put this anniversary observance on their schedule.

We regret to report that Mrs. Jane W. Mercer, state secretary of missionary organizations-education in the state of Washington, recently suffered the loss of her husband, Olney L. Mercer, who passed away on March 17. He retired because of poor health in 1926, and for many years has been confined to a wheel chair. Our deepest sympathy goes to Mrs. Mercer and son, Sam A. Mercer.

Dr. E. C. Nance, of the School of Chaplains of Harvard University, has accepted the presidency of the University of Tampa. Chaplain Nance is a Disciple minister, and has helped train more than 7,500 chaplains of all faiths. This is ninety per cent of all the chaplains in the Army. The acceptance of the choice as university president is contingent upon release from the Army.

Dr. James A. Crain, executive secretary of the department of social welfare of the United Society, entered the Veterans' Hospital in Indianapolis on March 12 for a series of physical tests and examinations, and an operation was found to be necessary.

The foreign division of the United Society has purchased several sets of Linguaphone lessons for candidates preparing for missionary service in Latin America and the Belgian Congo. The students, however, have been handicapped in the use of these recordings because of the lack of machines. Anyone who has a useable machine and would like to donote it, may write to the foreign division of the United Society, 222 S. Downey Avenue, Indianapolis 7, Indiana.

On March 21, George Oliver Taylor, executive secretary of the religious education department of the United Society, and Jesse M. Bader, of the Federal Council of Churches, were honored guests of the Campbell Club of Yale University, New Haven, Conn.

A lovely wedding in Graham Chapel, Missions Building, Indianapolis, on March 25 was a very special occasion. Two natives of the Philippine Islands who lived within five miles of each other on northern Luzon, but who did not meet until they came to the United States, were married. The couple, Miss Maria I. Dayoan and George A. Garcia, was married by Dr. C. M. Yocum, and Dr. E. K. Higdon, executive secretaries of the United Society. Philippine costumes were worn by the bride and the soloist, Miss Mary E. Higdon, who was born in the Philippines. The wedding was followed by a reception in the home of Dr. and Mrs. Higdon. Mr. and Mrs. Garcia are living in Berkeley, California. Best wishes and congratulations are extended to them.

Edwin Marx, China missionary detained in this country because of the war, is to give some time to the department of financial resources of the United Society, with special responsibility for plans for reconstruction and rehabilitation of the China Mission. Mr. and Mrs. Marx will be making their home in Indianapolis. They celebrated their 36th wedding anniversary recently.

Miss Grace Tedford, missionary under the United Society in China 1923-1927, has joined the staff of the service department at Missions Building, and is assigned to the foreign division. After language school in Nanking, Miss Tedford was stationed at Nantungchow. She spent the summer of 1927 as a Chinese war refugee in the Philippines and shared in the work in Vigan. Since late autumn of 1927 she has been in the United States.

As we go to press, word comes of the death of Leslie Wolfe after liberation from Los Banos internment camp in the Philippines. He died in a tent of the hospital of the U. S. Army where he was taken as a patient after release. Mr. and Mrs. Wolfe were missionaries to the Philippines under the Foreign Christian Missionary Society and The United Christian Missionary Society from 1907 to 1926. Since 1926 they have been engaged in independent missionary work in Manila.

Mr. and Mrs. Malcolm Norment, missionaries to Paraguay, left on April 10 for Asunción after their furlough year. Malcolm, Jr., is remaining in the States and is located at Richmond, Virginia.

On April 10, Mr. and Mrs. H. Gray Russell arrived in Miami from Congo, coming by plane from Leopoldville.

Dr. M. Searle Bates, missionary to China, is en route to West China, having left the United States the last of March.

On April 2, Mr. and Mrs. Herbert Smith and daughter, Laura Jane, arrived in Miami from Buenos Aires. This was a month after Mrs. Virginia Clark and Miss Ruth Musgrave arrived by plane. They all traveled together from South Africa to Buenos Aires.

Miss Leta May Brown, missionary on furlough from India, is in Detroit where she is taking a short course on rural missions at the Merrill Palmer School.

Mr. and Mrs. Herman Reynolds have returned to their home in Lynchburg, Virginia, after spending several weeks in Rochester, Minnesota. They stopped in Indianapolis for a brief visit. Other visitors at Missions Building included Robert Lemmon of Paraguay, Mr. and Mrs. Fay Livengood of India, H. C. Hobgood of Africa, and Florine Cantrell of Mexico.

Dr. and Mrs. Victor C. Rambo and family, of Mungeli, India, and Miss Ann Mullin of Damoh, India, are en route home for furlough. They hope to secure transportation which will bring them to the States without too much delay.

Dr. and Mrs. Andrew F. Hensey, retired missionaries to Congo, are visiting Mrs. P. D. Snipes in Winter Haven, Florida. Mrs. Snipes plans to leave for Belgian Congo in September.

Word comes that Jesse Ybarra, who was the assistant director of boys' work at the Mexican Christian Institute in San Antonio, Texas, is now with the U. S. Army in France.

Congratulations to Mr. and Mrs. Dan B. Genung, Jr., of the All People's Church and Community Center in Los Angeles, on the arrival of a son, David Dan, early in March.

Charles C. Mosely, Dean of Southern Christian Institute, Edwards, Mississippi, was ordained into the ministry in a service directed by C. L. Parks. The ordination service climaxed an institute for rural ministers, held on the S.C.I. campus under the direction of W. K. Fox.

Mrs. Dorothy Miller Bowers, with her husband, arrived in Los Angeles on March 1 from India. Their arrival was only a month after the arrival of Mrs. Bowers' father, Dr. George Miller, missionary in India.

Women and World Highways

The Church Woman in the Home Today

By NELLE STANGER*

NO civilization has more desperately needed to discover the way of Jesus than has ours,'' says Dr. Ernest R. Groves in his book, *Christianity and the Family.* In this same book Dr. Groves says that the home is an ally of Christianity. If civilization needs Christianity and the home is an ally of Christianity, then civilization needs the home. Not the home where material paganism prevails, but the home in which there is spiritual insight, in which spiritual achievement is given the place of highest honor.

Today church women are working through the church, missionary groups, civic and welfare clubs, and other organizations for the betterment of the world. They are working that minority groups may have freedom, opportunity, and happiness. They raise millions of dollars for home and foreign missions. They build hospitals to care for the sick among underprivileged groups. They labor to provide religious instruction in the public school and the church school. They study that they may know and understand the causes of poverty, injustice, and discrimination. They work for legislation that will remove the causes of evil and injustice.

Through these various channels the church woman is making a tremendous contribution toward building a better world. But too often she spends herself thus and misses her supreme opportunity to lay the foundations for a better world by failing to make her own home so completely Christian that Christ is vitally real in the life of every member of her household. For through no organization or field of endeavor does she contact others so closely, influence others so deeply, as she does those in her home. Nowhere is the power of her personality felt as keenly as it is in her own family group.

The church woman's home is her laboratory for Christian living, for it is there that she can test out the great truths garnered from the teachings of her church. It is the testing ground of her religion. In her home she can establish a Christian society—a veritable Kingdom of God, where those Christian graces so badly needed by a war-torn world can be taught and lived.

Mrs. Roosevelt, addressing the students at Vassar College recently, said, ''A great nation functions by little segments, each doing its own work just as effectively as possible.'' The church woman's home is her segment, and it is her task to make this segment of national life function in such a way that the Kingdom of God may become real—that democracy based on Christian principles may be secure.

Important as our homes are in the lives of individuals and in the life of the nation, in recent years they have undergone a gradual weakening. There has been a loosening of family ties. The number of divorces has been steadily on the increase. The majority of families no longer engage in activities as a group, but each member goes his own way. There has been a failure on the part of many parents to live and teach those fundamental principles of conduct which are basic to good citizenship.

The war has made its imprint on family life. Because of the demand for labor the attraction of high wages, and the zeal to do something for one's country and for those in service, large numbers of homemakers have gone into fields of gainful employment and volunteer service. Since a great number of these women are mothers, thousands of children and teen-age boys and girls across our land are being neglected.

The absence of mothers from the home, along with the absence of fathers, husbands, brothers, and sons in war service, the irregularity of schedule in the home due to shift work, and the horrors of war have brought strain upon the family and a sense of insecurity which is felt especially by the children. Dr. Wise, a nationally known psychiatrist and physician, says that in six to ten years from now we shall be reaping the results of this widespread neglect of childhood. Of these neglected children he prophesies that one out of every two will be in penal institutions or mental hospitals.

Statistics show that juvenile delinquency has in recent years been steadily on the increase. In 1941 throughout our nation 9,675 girls under 21 years of age were arrested. An astounding number—but in 1942 there was a 55.7 per cent increase, making a total of 15,068 arrests! Arrests of girls under 21 in 1942 for commercialized vice increased 64.8 per cent, and for other moral crimes 104.7 per cent. J. Edgar Hoover, who makes this report, lays the major part of the blame at the door of the home—parental delinquency, parental neglect. Nor is all of this neglect found in homes of the lower income bracket. Much of it occurs in so-called average and well-to-do homes where mothers have felt the urge to go into outside activities.

Modern living and the fact that God is not real in the lives of many parents have resulted in a decline in the teaching and living of religion in the home. Letters that have been coming to parents from boys in the armed forces reveal the fact that religious training has been neglected—that there has been a failure on the part of parents, many of whom are devoted church members and workers, to instill in their children a deep and abiding sense of the reality, the power, the love, and the goodness of God. Boys have written home saying that they did not know how to pray. They had not been taught how to communicate with God.

Before the home can fulfill its spiritual mission to its members, certainly the woman in the home must know God—must know him as the center around which all else revolves. The number of women—active church women—who have not really found God is amazing.

The task of the secular education of children can successfully be turned over to the public schools, but the church school cannot do the entire task of teaching religion, no matter how fine its equipment and leadership. It must have the help and cooperation of the home. Unless the home fires of faith burn brightly and the whole atmosphere of the home is frankly and sincerely Christian the efforts of the church are of little consequence.

Very slowly we are learning that the hope of world peace rests on cooperation between nations and between the races of mankind. The home is the church woman's opportunity to extend international and racial appreciation and understanding. Racial bitterness and antagonism are caught and taught in the home. A little child will play with a child of another color and think nothing of this difference. A barrier arises between them only when a seed of prejudice is planted in their hearts by an adult. Our churches teach the ideal of brotherhood. We have beautiful programs in our missionary groups on the brotherhood of man. Yet in many of our homes by our attitudes, our conversation, and our dealings with those whose skin color and facial features differ from ours we deny these teachings.

Before many months, we sincerely hope, the men in areas of war service will be

(*Continued on page* 34.)

Are You Observing

May Fellowship Day: May 4
Theme: Our Town

Christian Family Week: May 6-13
Theme: The Family Explores Its Bible

*Mrs. Allen B. Stanger, Richmond, Virginia. Excerpt from an address given in the "Women of the Church Hour" at the International Convention at Columbus, Ohio, October, 1944.

For Adult Missionary Groups

Theme: Seven Thousand Emeralds

No Longer To Us But With Us

IT IS particularly interesting to turn our attention to the Philippines at the very time the "Seven Thousand Emeralds" are gradually tasting freedom again. The story of liberation which day by day is being told is one of mixed joy and sorrow as regards the Americans there. The Filipino experiences, when we hear of them, will offer even greater contrasts. Somewhere Dr. Claud Buss has voiced what the Filipino attitude is in this moment of liberation by American forces. He believes that their loyalty is "no longer to us but with us to common ideals." If such an attitude can prevail among other island peoples, their liberators, and ourselves as we move into the difficult days of decision ahead, we can hope for the laying of some very substantial foundations for enduring peace.

A Stable World Community

Thinking Christians are insistent that there be nothing but forward steps in the relationships of the great powers to dependent peoples. The return of the American forces to the P. I. was an occasion of joy because of the confidence of the people in our championship of Filipino rights to freedom and self-government, and because of their loyalty with us to common ideals.

In recent months our mission study has been directed to many people in varying degrees of dependency. A year from now we shall be as deep in the study of Africa as we have been in the current study of the Southwest Pacific. We want to watch critically the steps toward peace in both of these areas in the light of our knowledge of wholly and partially dependent peoples. We can take our charter from what the Cleveland Conference in January had to say:

"Long and intimate relationships with the dependent peoples of Africa, Southeast Asia, and other parts of the world, place on the Christian churches a responsibility to champion their right to freedom and to develop their capacity for self-government.

"We therefore call upon our government and others: (1) to proclaim self-government as the goal for all dependent peoples; (2) where dependent peoples are ready for self-government, to give it now; (3) otherwise, to initiate progressive steps suitable for each area for achieving that goal; and (4) in the interim to provide that all such areas shall be administered under the supervision of world organization.

"We cannot in good conscience be a party to the dismantling of Japanese colonial possessions without at the same time insisting that the imperialism of the white man shall be brought to the speediest possible end. We cannot have a sound or stable world community so long as there is enforced submission of one people to the will of another whether in Korea, in India, in the Congo, in Puerto Rico or anywhere else."

A Message to the Churches

Have you read *A Message to the Churches?* It comes in pamphlet form from the National Study Conference at Cleveland on the question of "The Churches and a Just and Durable Peace," and is available from the Sales Literature Section, 222 South Downey Avenue, Indianapolis 7, Indiana, at 10 cents a copy; and at 5 cents a copy in quantities of 50 or more, plus postage. It merits endless individual and group study.

Destruction Will Be Unbelievable

Bits from a letter of February 21 from the Philippines to E. K. Higdon prepares us for some of the sorrows in which we of the Disciples of Christ must share: "The massacre of Manila appears to be assuming proportions far greater than that of Nanking. . . . Destruction here in Manila will be unbelievable to all of you. . . . None of us ever thought that the conclusion of internment would be as tragic as this."

Yet, while all this tragedy was still progressing round about, a little group of missionaries, unable to do any immediate service, got together in "the shanty" of one of the group to plan for the future —just as individuals, unofficially, thinking things through together. Joseph Smith and Allen Huber were in the group. There they sat in the midst of all the destruction, courageously planning a Christian program for one month, six months, five years, twenty-five years! Interestingly, their plan coincided in many particulars with the plan of procedure being worked out by the Philippine Committee of the Foreign Missions Conference.

The first step the Manila group proposed was one from which all of us will eagerly await a report: "Our first thought had to do with the need for making contacts and renewing fellowship with our Filipino church leaders as soon as possible. It was pointed out, however, that we do not know how soon travel will be allowable or possible, especially outside of Luzon. The cooperation of army chaplains was suggested."

In line with that suggested first step, Joseph Smith has asked to remain in the Philippines while his wife and child are repatriated with Mr. and Mrs. Huber. His thought is to help in making this initial inquiry.

That the group anticipated much folk depletion as well as property destruction is evident in the following: "Resuming any kind of Christian work here in the P. I. is going to be starting nearly from scratch. Problems in regard to losses of personnel and property and also staggering ethical and moral setbacks are going to tax every effort that can possibly be made."

If Mr. Smith remains behind to make this initial inquiry he is sure to discover that while war does destroy and does undermine, there will be goodness and righteousness that have withstood every corrupting force.

We can look forward to heartening examples of Christian faith and fellowship such as have come from other war-torn areas.

We Rejoice in the Liberation

In the meantime, we rejoice in the liberation of Mr. and Mrs. Joseph Smith and son, Freddie, Mr. and Mrs. Allen Huber, and Mr. and Mrs. Harry Fonger. All were reported to be in fairly good health and responding immediately to the nutritious U. S. army food. A short excerpt from a letter of Mr. Huber's to his living-link pastor tells of an interesting interfaith and interracial aspect of the early months of the war:

"We lived alone for two weeks. All Filipinos were forbidden on pain of death to visit us. On the twenty-sixth [of what month the letter does not say] two American priests were brought to our house and quartered there. . . . We lived together for three months. During that time the German Fathers of the Society of the Divine Word fed us. Of course we shared what food we had, and we had quite a lot for I had just laid in the canned meats, sardines, milk, and sugar for our six weeks' itinerary into the Lingayen-Apayao mountain country. We were not given anything officially by the Japanese during our nine months' internment in Vigan except one sack of rice, but they checked our commissaries weekly and I believe would have fed us if we had been without food. . . . We arranged our home like a Y.M.C.A., and sought to make Christians of all who came. More than one hundred Japanese were in our home, many of them officers, during the nine months we were left in Vigan. Quite a number were Christians."

The varied stories of these internees will be interesting when more fully told.

Worship Service

With this issue of WORLD CALL appears the last of Mrs. B. W. Griffin's helpful worship services on the theme, "From everlasting to everlasting—seek peace and pursue it."

Uprooted Americans

With this month ends our study of Southeast Asia. Hoping that interests have been aroused which will have lifetime significance, we turn to a study of the church among America's shifting populations. The discussion packet bears the title, *Uprooted Americans*, and the program packet, *Travelers All.*

The Church Among Uprooted Americans

EVEN as we use our imagination to the fullest, it is difficult to comprehend the total picture of sorrow, hardship, discomfort, and misery accompanying the uprooting of thousands of our fellow-citizens under the stress of war. The true picture of the effect of the war in uprooting Americans possibly will never be written. As is true of many conditions, we can best see what is happening in America as we see what is happening to individuals. Christians will be interested primarily in what the church is doing among these uprooted Americans.

This is exactly the missionary emphasis of the next six months. We shall be studying uprooted peoples in various sections of the country. We shall be studying what the church is doing to help in solving the problems of these uprooted Americans. Our chief obligation to these peoples, inasmuch as we bear the name of Christ, is to find out what we can do to help. We must find out for ourselves the work of the churches in this area of human need.

To aid us in this search several interesting and informative books have been prepared and are available for reference and study. Leaders of Circles and Triangles soon will be receiving order blanks. Other groups in Christian Youth Fellowship will want to order their materials on "The Church Among Uprooted Peoples" directly from The United Christian Missionary Society, 222 S. Downey Avenue, Indianapolis 7, Indiana.

Materials for the use of Seniors and Young People will be:

Christianity Where You Live, by Kenneth Underwood. A reporter's view of the church at work among uprooted Americans. Paper, 60 cents; cloth, $1.00.

Discussion and Program Suggestions, by Maud Upton. To be used with the Underwood book. Price, 25 cents.

Disciples of Christ and Uprooted Americans, by Georgia Nordeen Becker. The work of our brotherhood helping uprooted peoples. Price, 15 cents. All three of the above-mentioned items, ordered together, 85 cents.

There are materials available also for Intermediates:

When People Move, by Lucy M. Eldredge. This is a program guide for this study. Price, 25 cents. *Disciples of Christ and Uprooted Americans,* by Becker. Price, 15 cents. These two items when ordered together are 35 cents.

—LESTER G. MCALLISTER.

Introducing Our New Themes

With the coming of June the CYF begins a new year's theme, "We Must Be the World We Want." We shall remember for some time to come the year's theme, "Thy Paths Our Chosen Way."

This general youth theme was chosen by the Christian Youth Fellowship representatives at Lakeside, Ohio, last June to be a challenge to participate in the building of a new world.

Missions in CYF

Circles and Triangles

Intermediates

The June study for Triangles is "Beginning in Galilee," on page 43 of the Cobb study book. This is a lesson on the teachings of Jesus which have changed the world.

With this session on "Beginning in Galilee" use the story, "Christians in New Guinea," from *Tales from Southeast Asia.* Frankly, it is too good to miss!

Seniors

Session Five of the Rinden guide on "Not Good if Detached" is the study for June. This is the last study in the series on Southeast Asia. It is the study of cooperation and unity which is essential to the church.

Church School

The third-year Intermediate continues the missionary unit of Bethany Graded Lessons on "Being Christian Neighbors." Second-year Intermediate will be studying "Unto All Peoples." Have you written for the packet of supplementary materials for this unit?

Sunday Evening Meeting

There are no suggested missionary units for this month's meetings. However, beginning with the summer issue of *Fellowship* there will be missionary units for both Intermediates and Seniors in each issue of the magazine.

Sources of Information

For additional ideas and suggestions relative to the missionary theme, read the articles found elsewhere in WORLD CALL, and also the articles in *Front Rank* and *Highway.* Please feel free to write at any time to the Missionary Education Department, 222 S. Downey Ave., Indianapolis 7, Ind., for information or help in your program of missionary education.

From Our Scrapbook on Southeast Asia

Missionaries Freed

We are glad to report the release of the Hubers, the Smiths, the Newlands, the Carlsons, and others from imprisonment in the Philippines.

While we feel a sense of joy at the release from internment of all prisoners, we are especially glad at the release of all those who labor and work for the cause of Christ.

Pacific Interlude

The scene is an enemy-occupied island in the Pacific. For eighty-seven days the friendly natives of this island have hidden a group of seven navy flyers shot down in combat.

These men of the navy were the first of our armed forces to arrive on this island, but they soon discovered that the Bible had reached there ahead of them. This was true wherever the Yanks landed.

These peoples of the South Pacific have been reading the Bible in their own languages for almost a hundred years. It was in 1857 that a missionary in the Gilberts began publication of the Bible with the aid of a shipwrecked printer and a hand press.

From "Front Rank":

"John Williams, pioneer missionary of the South Pacific, visited a number of his congregations and then started for one of the New Hebrides islands. The natives appeared friendly; so the crew dropped anchor and Williams entered a boat with two other missionaries, Harris and Cunningham, and rowed ashore.

"Mr. Harris went ashore and was soon out of sight in the bush when the savages attempted to kill him and he ran toward the water with the natives in close pursuit. He was struck down with their clubs and spears. Mr. Cunningham shouted to Mr. Williams to flee, but he paused long enough to see if he could help his friend. The savages were upon him. He ran into the water but they followed him and continued to beat him until he was dead. Mr. Cunningham escaped to the boat. The natives took the bodies, cut them up, cooked them, and ate them. This cannibal isle is now Christian. Christian missions is the answer."

Plan Now for June

June 3—Children's Day: offering for causes cooperating in Unified Promotion.

June 10—Achievement Day

June 30—Make final check on year's missionary offerings (Christian World Friendship Fund)

June 30—Close of the study of Southeast Asia and the beginning of the study of the Church Among Uprooted Americans.

General: Hold recognition service for young people going to summer conference or work camp.

Missionary Worship Service

Theme: From Everlasting to Everlasting

JUNE

Seek Peace and Pursue It

Hymn: "There's a Wideness in God's Mercy" (*Christian Worship:* A *Hymnal,* 173)

Call to worship: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee." (Isaiah 26:3)

Leader: "Peace should be made by all mankind. It should be our care not only to make peace but maintain it. But this will never be until we are persuaded that quiet is better than disturbance, justice than injustice, the care of our own than grasping at what belongs to others." So spoke Isocrates four hundred years before Christ.

This formula still holds, but the attainment is yet to be achieved. Our world lies about us, shattered and bleeding. Again we have the opportunity to cooperate in building a new world, and these are steps in that process. (The following four topics can be used by the leader, or developed by others.)

1. Personal peace is the first step—"quiet better than disturbance."

Now is the time to cultivate small things
The seed beneath the earth, the hope of spring,
The nuclei of cells, the birds' first flight—
The still small voice, the hidden inner light.

—*Source unknown.*

Prayer: "O God our Father, good beyond all that is good, fair beyond all that is fair, in whom is calmness and peace; do thou make up the dissensions which divide us from each other, and bring us back into a unity of love, which may bear some likeness to thy sublime nature. Grant that we may be spiritually one, as well in ourselves as in each other, through that peace of thine which maketh all things peaceful, and through the grace, mercy, and tenderness of thine only Son. Amen."

—*Jacobite Liturgy of St. Dionysius.*

2. There can be no peace without justice. "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (*Micah 6:8*) "Depart from evil, and do good; seek peace, and pursue it." (*Psalm 34:14*) These precepts have long been accepted as the ethical ideal for the individual. Now there is dawning some hopeful evidence that they must be recognized as necessary for any permanent peace among nations.

3. The nations of the world must develop a type of collective security based on trust and good will rather than continue to live in fear of aggression and at the dubious mercy of power politics. "Nation shall not lift up sword against nation, neither shall they learn war any more." (Isaiah 2:4) But the price of such peace comes high—higher than even the most enlightened nations have been hitherto willing to pay. We have sacrificed the blood of our young men to protect our freedom. Can we bear to sacrifice world markets, perhaps, and prestige, spheres of influence and national sovereignty to assure peace? Proposals such as Dumbarton Oaks have to become realities—workable instruments. Differences can be better solved under the framework of an international organization, even if it be an imperfect one. The road will be hard, but the end—man's dream since the beginning of time! "When we refuse to fortify justice, we justify force."

4. The Christian must go one step further than did Isocrates, quoted above. *Our* care reaches out to include the world, not just "our own." We go beyond justice. Our missionaries have carried to the world—to the far corners of it—the ideal of brotherhood. How deeply that ideal has taken hold has been demonstrated many times in unexpected places, especially in the islands of the Pacific, as our men repeatedly testify. (*Examples can be selected from study books and personal letters, or other sources.*)

"The crest and crowning of all good,
Life's final star, is Brotherhood;
For it will bring again to Earth
Her long-lost Poesy and Mirth;

—Edwin Markham.

Leader: To maintain peace is a cooperative affair. A woman who had charge of program planning for a whole district said, "I am going to try to make people see what the American Indians and the people of Southeast Asia have contributed to *us,* rather than emphasizing so much what we have done (or not done) for them. Cultural appreciation, a vital sense of our *need* of the other peoples of the world, is basic to any blueprint for peace if we want it to work. We, of the Allied Nations, have needed each other to wage war, and have demonstrated what cooperation, unity, and a common goal can achieve. To build a peace, we need *all* the nations of the world. The aggressors will have to be dealt with, of course, in a manner to prevent a World War III, but vengeance always defeats its end. With power to destroy his enemies in his hand, Prospero, in "The Tempest," wisely decided:

Though with their high wrongs I am
struck to the quick
Yet with my nobler reason 'gainst my
fury
Do I take part: the rarer action is
In virtue than in vengeance.

Let us pray:

From the murmurs and subtleties of suspicion with which we vex one another
Give us rest.
Make a new beginning.
Mingle again the kindred of the nations in the alchemy of love,
And with some finer essence of forbearance
Temper our minds.

—*Aristophanes, 400 B. C.*

Hymn: "O Zion Haste" (*Christian Worship: A Hymnal,* 529)

—Maurine Griffin.

Echoes From Everywhere

Preparing for Ministry

There were four Mexican boys in the group preparing for the ministry. Besides their regular schoolwork, they studied Bible with Mr. Holroyd, and two of them had special English and piano classes. Besides this they did all the work of their apartment—cleaning, cooking, washing and ironing. It probably will be impossible to continue such a program next year because of the addition of younger boys to the group. Isobel Gallegos and Jose Loera studied the first year of high school in the Secondary Department of the State University. They both passed all exams at the end of the year. Hilario Hernandez studied the sixth grade in our own school, and passed the year. Niguel Gallegos, who entered in July in the third grade, made an excellent record and passed near the head of this class. All these boys wish to return to continue their studies. There are also applications from seven or eight more boys who wish to join the group next year. We cannot finance so many new recruits, so some picking and choosing will have to be done. The special fund from the Lakewood Church will be used for new equipment for this home for the boys and to provide for a scholarship or two. The Union Ave. Church in St. Louis, Mo., made us a gift of some beautiful religious pictures to be hung in the boys' rooms. All four of the students have gone to their homes to help in the home churches during their vacation period of December and January.

—Howard T. Holroyd.

Christian "Mela"

One of the joys that I experienced this past year was found in attending a Christian mela near Takhatpur. About one hundred men, women and children—"babes in Christ"—under the guidance of D. A. McGavran, spent a week in small classes, worship and discussion groups. They were all eager to learn more and more. Some of them had not fully learned the Lord's Prayer, some the Ten Commandments, others the Beatitudes, etc. One night there was a wind and rain storm; the women who had been sleeping out on the ground came in a hurry to the shelter of the tent in which Miss Shreve and I stayed. We laughed and talked to-

gether for some time, and finally all settled down to sleep.

The Christian Endeavor work has also been a joyful responsibility. Then there are the women's meetings, but we have been having some difficulty in creating interest in these meetings. The women feel that they have so much to do at home that they cannot leave. They do have many ways of doing things that would seem very primitive to most American women. But you would all be surprised at the cleverness of these simple people. They can make a good stove in fifteen or twenty minutes—in the ground—that does the work. They wonder what American women find to do with all their leisure time! They have heard of the washing machines, gas and electric stoves and other conveniences. We explain that there is usually a great deal to do in American homes, too.

—Edith Clare Walden.

Damoh, C. P., India.

Corn Bread in India

It seems so good to be at home in Kotmi, after having been away three and a half years. There has been much work to do on the place. We have just finished cutting the grass, which we are saving for hay to feed the four oxen I am expecting to purchase. I am having two two-wheeled carts made; one will be my jeep until I can get a real one, and the other will be my truck, until such a time when someone rolls a truck and a tank of gasoline through the back gate.

I planted my victory garden and already it is yielding some fruits. I have corn meal from the corn. I sure like corn bread! After months of being without, the missionaries are just now securing some white flour for which we are all so grateful but we all say we did not much mind the whole wheat flour. One of the group said, "I'll bake a nice cake first thing." Another said, "I'll make a batch of bread." Baking powder is not easily obtained but we can get soda. Last evening we had pumpkin pie—the crust made of whole wheat flour—was it ever good! I have a lemon tree on my place that furnishes us with lemons, but the termites are about to take the tree.

—Myrtle Furman.

Pendra Road, C. P., India.

Accidents in Congo, Too!

We've had a run of very serious accidents: a back country school boy fell out of a tree and broke his elbow in bits; a wild boar mauled another boy; a man got trapped by a falling tree which broke both bones of his left leg; a hunter struck at a monkey he hoped to eat and hit his own hand, almost severing two fingers at the joint; a woman got caught by an elephant spear and her back ripped open to her waist and her hip also pretty badly torn; two women had terrible burns on their arms and chest. But the latest: a tree fell on an old man, crushed his foot until we had to take it off. I'm not so good at amputation but he is still alive a week later. In fact they are all alive.

—Buena R. Stober.

Mondombe, Belgian Congo.

Miss Wells Back to Congo

One has said, "Wherever you go, come home to be happy." It has been so in my case. There have been so many delightful occasions during this furlough which will remain in mind to hearten and strengthen me during the years. Among them are the Marian Anderson concert in Portland, state conventions, young people's conferences and pioneer camps, farewell reception in Eugene, tea in Portland, and seventy of our relatives who lived within a fifty-mile radius together the afternoon before my leaving Oregon. Then at Elwood, Indiana, the twenty-fifth anniversary of our relationship together as living link church and missionary. This was followed by the International Convention at Columbus, Ohio, which began the day the steamer, with our other missionaries, sailed without me, due to the fact that my permit from the Belgian government had not arrived. Now, after a third attempt, I'm definitely on the way.

—Goldie Ruth Wells.

En route to Belgian Congo.

Night Evangelistic Meetings

For more than two weeks we held night evangelistic meetings in villages within walking distance of Jyotipur. We would gather together in Jyotipur and then march, singing, to some village within a radius of one-half to two miles, going to a different village each night. In this program several of the young people, most of whom were home from school on vacation, accompanied us and voluntarily helped in the singing and in other parts of the program.

In these meetings two features were stressed—one, the story of the life of Christ in brief as projected by the slides of the stereopticon; the other, a set of four pictures called "Man Darpan" (Mirror of the Heart), the interpretation of which calls for a look at one's own heart and a consequent change of life through Christ. The villagers, young and old alike, listened attentively to the stories and messages presented in connection with both sets of pictures. They were gathered about in any available spot, some squatting, some sitting cross-legged fashion, and some standing. Though it was the hot season, the nights were pleasant and cool, ideal for such outdoor meetings.

Often it was midnight before we, tired and sleepy, arrived back at the bungalow. We felt, nevertheless, that such meetings were very essential and worth while. We believe that some day such a presentation of the gospel will bear fruit for the kingdom.

—*L. Franklin White.*

Pendra Road, C. P., India.

Hidden Answers

1. What vocations offer a challenge to young people today?
2. How wide should the outlook and vision of a rural churchman be?
3. What place do children hold in the ministry of the missionary staff?
4. Who prepared and what is to be done with the Opinion Indicator?
5. How does Chaplain Stump minister to his congregation in Italy?
6. What provision is made for specialized training during the summer months?
7. How many Bibles did the prisoners of war of Stalag XB have?
8. Describe some of the rehabilitation done by work campers in the mountains of Kentucky.
9. What benefits do the young people of Puerto Rico receive from their conferences?

In Memoriam

Mrs. Ellen Huber, December 22, 1944, Noblesville, Indiana. Deeply interested in Clarksville missionary society from its beginning. Exceedingly interested in all phases of church work.

Mrs. Mattie B. Kerchamfaut, February 18, 1945, Gibson City, Illinois. Faithful member of missionary society, and Bible class of Christian Church. Age 74.

C. Allen Burrus, February, 1945, Harrisonville, Missouri. Minister to churches in Montana and Missouri. A cultured man, a deep student of biblical literature, and one who loved his work and his fellow men.

Mrs. Margaret Donaly, February 8, 1945, Carterville, Illinois. Member of missionary society for more than twenty years.

Mrs. Frank Stabler, February 16, 1945, Sterling, Illinois. Charter member and faithful leader of Sterling Christian Church. Age 86.

Mrs. Gertrude C. Miller, February 22, 1945, El Paso, Illinois. For many years a faithful member of the El Paso Christian Church, and charter member of the missionary society.

Mrs. Ethel Michels, February 3, 1945, Robinson, Illinois. Devoted member of missionary society.

Mrs. Minnie V. Nimmo, March 25, 1945, Eugene, Oregon. Member of First Christian Church and official board. Deeply interested in many church activities. She had the most complete library of missionary books in the state.

Mrs. Susie Craig Bryant, March 14, 1945, Selma, California. An ardent worker in the missionary work of the Christian church. Lovingly known as "Aunt Susie." Age 74.

Mrs. J. A. Brown, March 31, 1945, Visalia, California. Faithful member of missionary society of First Christian Church.

College
the catalyst

The attitudes acquired at college become the catalysts for all the student's future thinking. If he sees in history reasons for maintaining hope when conditions seem hopeless; if he finds in science the inspiration for social action; and if he acquires from the humanities the toleration and understanding of good citizenship—then the importance of college as a catalyst has great value throughout life.

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A Chaplain Meets a Filipino Christian

EDITORIAL: *Chaplain Detweiler is a Disciple of Christ minister, from Peoria, Illinois, serving with the U. S. Army somewhere in the Philippines. The following paragraphs were written in a letter to Mrs. Detweiler.*

JUST before we went to dinner, a young Filipino doctor came in. He is a lieutenant in the Filipino army, and spent the past three years on one of the islands near here, helping the other guerrillas to trouble the Japs. He wanted a physical checkup, as he had been away from other doctors for quite a while. He was quite sociable, and spoke English very well. He asked me if I were a Presbyterian, and I said, "No, I belong to the Disciples, or Christian Church. Perhaps you have heard of them?" With considerable enthusiasm he replied, "Yes. I am a member of that church. In Manila I made my home with Dr. Pickett when I was a young man."

He and I had quite a good visit. He was pleased to find me, so it was mutually enjoyable. He knows the Hubers very well and said they were all right when he last saw them, but that was several months before war was declared. He knows E. K. Higdon very well. I told him of the Slaters [Dr. Roland A. Slater] having been in the Philippines and later in my church. He said, "Yes, I know Dr. Slater. He taught my Sunday school class while he was in Manila."

I guess it is a pretty small world after all. I couldn't help thinking how far our influence travels when we serve the Lord. That young fellow is surely a splendid product of our missionary work. He is loyal to his country, clean in his life, and certainly true to his Lord in the way he serves his fellowmen. He was telling of how they try to heal the wounded and the ill over on their island, with almost no medicines. The men at the little hospital (the 91st Station Hospital) vowed that they would see that he had some medicines to take back with him.

The name of this splendid young man is Dr. Daniel V. Morga. He is certainly a man to be proud of. I was happy to think that through the missionary work of our brotherhood you and I had been able to contribute something to the building of his Christian character. If the Philippines are ever to become self-governing, and a people worthy of consideration among the nations of the world, it will be because of men like him in places of leadership. I got a thrill out of him."

—CHAPLAIN HOWARD DETWEILER.

UNRRA in Action

WAR refugees wearing clothes collected by the churches of America in cooperation with the United Nations Relief and Rehabilitation Administration will soon start back home from Middle East camps to the Balkan countries.

Bales of this clothing recently reached the homeless people at Tolumbat, UNRRA's camp for Yugoslav convalescents, near Alexandria, Egypt. Distributed the week before Easter, the outfits brought rejoicing to 1,200 boys and girls and nearly 1,000 men and women who had been without adequate clothes since Nazi soldiers and bombs drove them from their native lands.

The cabled report from UNRRA officials at the Yugoslav camp read:

"The clothing distributed was handled with sympathy and understanding. Each woman was allowed to take time with her selection till she was satisfied with the fit and color." Each child received six garments.

Henry J. Kaiser, national chairman of the United National Clothing Collection for overseas war relief said that the relief, hope, pride and pleasure these reclothed Yugoslav people now feel will spread to millions of other suffering and despairing war victims overseas when they receive the serviceable used clothes, shoes and bedding that were collected in April throughout the nation.

During the most recent collection of clothing, an effort was made to round up 150,000,000 pounds of clothing and bedding. The collection last fall is being shipped by UNRRA as follows: Almost 2,500,000 pounds to Western Europe; some 9,000,000 pounds to Poland, Italy, Czechoslovakia, Greece and to UNRRA refugee centers in North Africa; 3,000,000 pounds to Yugoslavia, and 300,000 pounds to UNRRA stockpiles in London.

The Church Woman

(*Continued from page* 29.)

returning to their homes. Dr. Coleman R. Griffith, writing in the September issue of the *Journal of Home Economics* says, "Thousands of these veterans will throw away their lonely nights, their fire-swept days, their wounds, their hurts, their aching hearts, and their brutal thoughts as speedily as they throw away the weapons and clothes of war. But others will be maimed in heart, in mind, and in spirit. . . . For them the focal point of life will be the home to which they return. These veterans will have to make many adjustments and it will take patience and more patience on the part of those in the home. Their future happiness and usefulness will be determined by the wisdom with which fathers, mothers, and wives greet them." During these days while we await the return of these men, the church woman must be putting herself and her family in readiness spiritually and psychologically so that there can be happiness and adjustment at the "focal point."

Church women, we are called to "this kingdom—the home—for a time like this." We have power beyond anything that we can conceive. Our husbands and our children can be what we want them to be. The task is not easy. It is one of Christian discipline.

Harvest Service

"I BROUGHT wheat," said tiny five-year-old Lilia with shining eyes. The people were gathering in the hallway of Don Miguel's house for the thanksgiving service in Los Felix, Zacatecas, Mexico, on December 6, 1944. There is no church in this small ranch, only a Sunday school, but the farmer folk entered enthusiastically into the plans for a service of thanksgiving for their harvest.

The decoration committee had done its work well. The children had swept inside and outside the house, even sweeping a path across a cornfield where some people would walk! The open hallway had been freshly whitewashed, and the walls were beautifully decorated with ears and stalks of corn, bunches of wheat, long strings of bright red chile, wreaths of wild flowers, potted plants, and orange peel cut in the shape of flowers. Green, white, and red crepe paper (national colors) festoons hung from the center of the hall. It was interesting to hear the comments of admiration on the decorations and to hear them exclaim as though it were almost a miracle "that the corn stalk is still green." It was refreshing, too, to sit in the sweet-scented hall and absorb some of the happiness and optimism of these friends. Their corn and bean crop was not very large this year because of lack of rain; but we have had two or three days of rain recently and the folk are now hopefully planting their wheat.

There were between 50 and 60 crowded into the small hallway—children on pigskins and blankets, and grown-ups on benches, chairs, and boxes. We didn't mind being close together for it was the coldest day we had had this year and the freezing wind blew in the open archway.

The program consisted of hymns, recitations, Scripture reading, Bible texts by the children, two talks, and a story. Nothing unusual in the way of program, but a real event in the life of the ranch. And we hope in the lives of certain ones who are "not far from the Kingdom of God" and who took part on the program. One of these is Don Miguel, our host, whose Christian wife is the moving spirit in all that is for the good of the ranch.

At the close of the service we brought our offerings: baskets of unshelled corn, kettles of wheat, several large pumpkins, two potted plants, and some coins. The fruits were sold; and with the money, hymnbooks have been ordered.

A similar service was held in another ranch of our valley, Los Nogales, on December 13. It was similar in program but different in setting, for this is a ranch where live more Christian families and they have a small church.

—RUTH LESLIE.

Los Haro, Ciudad Garcia, Zac., Mex.

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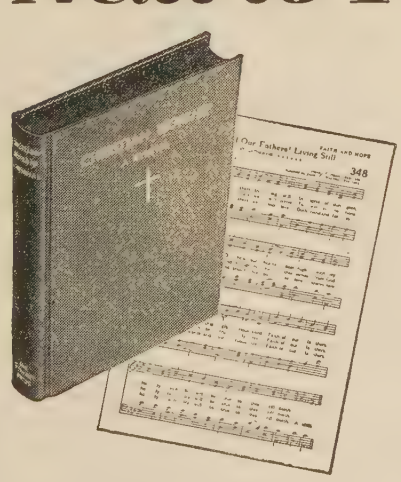

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Convention in Mexico

THE CHURCHES of Christ in Mexico held their annual convention January 24-28 on a ranch between the cities of Aguascalientes and Zacatecas. This was really our 1944 convention, postponed from last fall.

The little congregation of Palmillas entertained the convention in their small chapel, a rectangular, flat-roofed, adobe room with four nice windows, a cement floor, and humble but well chosen furniture.

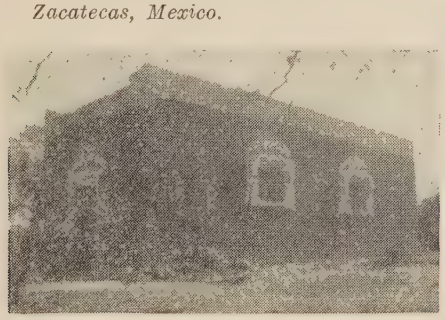
The convention program included three classes each morning, three devotional periods during the day, and evangelistic services each evening. During the four days, twelve or fourteen people accepted Christ.

Wedding couple in Palmillas. The lilies carried by the bride were raised by her mother in a flowerpot. Water for them had to be brought by burro.

On Sunday there were two weddings. One of the young couples of the church, having been married in the required civil ceremony, had the religious service in the morning, with a veil and white calla lilies for the bride, and a reception in the afternoon. At the night service a rather old couple, who had been married by civil law for some time, had a religious service. They have recently come into the church and were not satisfied not to have the religious service.

—RUTH LESLIE.

Zacatecas, Mexico.



Chapel in Palmillas where the convention was held

Visual Education in West China

AT THE invitation of the Governor of Sikang Province, West China, eight members of the Department of Visual Education of Nanking University made a strenuous journey to Kangting (formerly known as Tachienlu) the capital of that remote province. In June, 1944, the Governor had visited our Department of Visual Education and had seen among other films the picture, "Sikang," which had been taken by members of the Department in 1940. In July the Department received the invitation to return to Sikang, show films to the people there, and take more pictures. The invitation was gladly accepted.

The party set off on August 10 and did not return to Chengtu till a month later. Difficulties of travel forced them to spend ten days at Yaan, just inside the border of Sikang. This they had not planned to do, but they used their enforced delay showing films to the local people and taking some pictures. The distance from Yaan to Kangting is not great, but it involves a strenuous journey, for the elevation rises from 2,300 feet to 9,200 feet above sea level. Much of the road lies through the mountains. On reaching Kangting the group received a great welcome and were royally entertained during their stay. One day the entire party had a chance to dress up in Thibetan costume, the clothes being lent by the descendant of a prince who helped the group put them on correctly.

There was no doubt about the interest of the people in motion pictures, and the Governor was so impressed by their reactions that he allocated NC$1,500,000 to the purchase of equipment for motion picture education, which cuts through many of the difficulties prominent in border regions, especially the barrier of language. Education in Sikang is very backward; the people as a whole have no appreciation of its value; and rather than send their own children to school when ordered to do so, they pay for substitutes. But there was no need to urge or compel anyone to attend the educational movie shows, for the audiences gathered readily, and their interest, astonishment and laughter were quick and spontaneous.

The group took with it fifty reels of film, about half of which had been presented to the Department by Vice-President Wallace. The total attendance for sixteen shows was 93,272 persons. Two students have been sent to us through the Educational Bureau of Sikang to study visual education, and another student from this province has already graduated and has helped to arouse the interest of Sikang officials in the possibilities of a visual education program.

A new hydro-electric plant has been set up in Kangting and will furnish electricity for that area. The generators are 1942 models ordered from the United States and will furnish 500 kilowatts as compared with the old plant which furnished 50 kilowatts. The equipment was broken down into small units for transportation and was brought to Sikang by land, sea and air, as well as on the backs of men, until the total cost has multiplied the original price one hundred times. This new power plant promises vast changes and improvements in Kangting and Sikang, and will make visual education much easier to promote.

—P. MARGARET TURNER, Editor
University of Nanking Newsletter.

Retreat for Chaplains

NINE Protestant army and navy chaplains met together at McLean Conference Grounds, near Bayamón, Puerto Rico, from February 20 to 23 in a spiritual retreat sponsored by the Union Evangelical Seminary of Puerto Rico.

The retreat was planned and directed by the dean of the Seminary, Walter R. Clyde, and was visited by the Commanding General of the Antilles Department, Major General George F. Harding.

Daily Bible study was conducted by Aaron F. Webber, general missionary of the Northern Baptist Mission in Puerto Rico, while morning devotions were led by William R. Yingling, director of the Fellowship House, Aguadilla, P. R. Evening worship was conducted by C. M. Yocum, of Indianapolis, Indiana, secretary for foreign missions of the Disciples of Christ; William G. Arbaugh, superintendent of the United Lutheran Mission in Puerto Rico; and Walter R. Clyde.

Discussion of chaplain's problems were led by Chaplain Carmelo Alvarez, of Camp Tortuguero, Chaplain William D. Kirkpatrick, assistant to the chief of chaplains of the Antilles Department, and Chaplain Luis Maldonado Soltero, of Loisey Field.

A survey of Puerto Rican Protestant missions was led by C. Manly Morton, superintendent of the Disciples of Christ Mission in Puerto Rico, and Charles I. Mohler, executive secretary of the United Evangelical Church of Puerto Rico.

A presentation of Puerto Rico's social and economic problems was made by Jarvis S. Morris, president of the Polytechnic Institute, San Germán. An introduction to the Spanish language was given by Angel M. Mergal, professor of New Testament at the Evangelical Seminary. Two lectures on theological topics of particular interest to the chaplains were delivered by Walter R. Clyde. The closing communion service was led by Hugh J. Williams, president of the Evangelical Seminary.

—H. J. WILLIAMS.

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Book Chat

(*Continued from page* 17.)

THE Abingdon-Cokesbury Press has an interesting project in *The American Pulpit Series.* The series is published in small paper bound volumes containing eight sermons each from well-known American preachers, and sells for twenty-five cents. The project calls for eight volumes, four of which have come to our attention. This little volume will be widely read by preachers, and should serve to lift the level of American preaching for the sermons are of high order. Volume Three, for example, has a sermon by Buttrick on "The Blind Beggar," analyzing our spiritual blindness; a sermon by Jordan on "How Much Do We Care?" appealing for a quickening of conscience; a sermon by Nixon on "The Deeper Remedy," showing the superficial nature of many nostrums for social betterment if unaccompanied by spiritual regeneration; a sermon by Tittle, "In the Hands of God," with the usual disarming simplicity and directness of this fine pulpit leader. A candid judgment of these books will lead any fair mind to a high estimate of the pertinency, finish, and power of contemporary preaching.

GOOD books of Bible study are always welcome. Rolland Emerson Wolfe has a little book just published on *Meet Amos and Hosea,* dealing with these two Old Testament prophets. This is a high class, up-to-the-minute critical examination of the prophetic material. The author discounts some of our preconceptions as to Amos and Hosea, and at the same time reinforces the select passages of these books which he feels to be most authentic to the very voice and pen of the prophet himself. Many will disagree with his conclusions, but none can read this succinct and admirable study without profit.

OUTLINE STUDIES IN MARK, by John L. Hill, is a good organization of the literary material of the gospel, clearly written, and well presented for class study purposes in a local church. The author ignores much of the recent scholarly work in the study of Mark such as is found in the writings of Lightfoot in England, or Frederick C. Grant in the United States.

Books Mentioned on Page 17

AMERICAN CHRONICLE. The autobiography of Ray Stannard Baker (David Grayson). New York. Charles Scribner's Sons. 531 pp. Price $3.50.

LET'S TALK ABOUT YOU, by Margueritte Harmon Bro. New York. Doubleday, Doran and Co. 212 pp. Price $1.50.

THE AMERICAN PULPIT SERIES, Vol. 1 to 4. Nashville-New York. Abingdon-Cokesbury. Paper bound. 25 cents per Vol.

MEET AMOS AND HOSEA, by Rolland Emerson Wolfe. New York. Harpers. 180 pp. Price $2.00.

OUTLINE STUDIES IN MARK, by John L. Hill. New York-Nashville. Abingdon-Cokesbury Press. 180 pp. Price $1.50.

PAPA WAS A PREACHER, by Alyene Porter. New York-Nashville. Abingdon-Cokesbury Press. 167 pp. Price $1.75.

ENCYCLOPEDIA OF BIBLE LIFE, by Madeleine S. and J. Lane Miller. New York. Harper & Brothers. $4.95.

In a number of ways this is an unusual book. It deals primarily not with the Bible but with Bible life. As to that it is a cyclopedia. The authors, Madeleine S. and J. Lane Miller are scholars in their special lines and appreciative of biblical scholarship in every way. They have produced a work that should be of general interest and of much help to the casual reader of the Bible, and more especially to the family circle and to the Bible school teacher. It is rich in its illustrative material. There are 100 pages of plate work and some 250 pictures.

The maps and indices especially are to be commended for their excellence. There are 14 maps well executed. There are five indices, one embracing hundreds of Bible quotations; one an excellent aid to the use of the maps; one calls itself a "Date Peg"—very helpful; and a general one in relation to the hundreds of subjects treated.

Since more than a thousand and five hundred subjects are treated, the written work must be brief, concrete, graphic and to the point—and such it is. It is highly commendable to the multitudes who cannot be biblical specialists.

—W. J. LHAMON.

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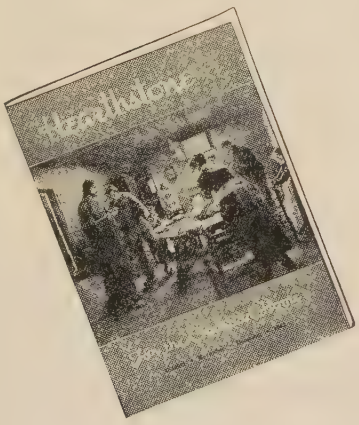

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Argentina Report

HERE IN Buenos Aires we have taken over the leadership of our Colegiales Church. As we look back over the year we think that we see slow progress in the work of the church. Our Sunday school has doubled in attendance. We have organized a children's division; and as fast as we can get teachers, will have classes for each age group. We have added some to the equipment during the year. We are having our second vacation school.

The women's work has gone well, and a new group has been organized for women who work during the day and are thus not able to attend an afternoon meeting. At their annual bazaar the women cleared 600 pesos. Besides making a contribution to our church, they gave to the building funds of our Saavedra and Belgrano churches, and to our work in the Chaco and to one of the orphanages here in the city.

The young people have done good work throughout the year. During the month of September they conducted the mid-week meetings of the church, leading the meeting and inviting an outside speaker. They also presented the play, "Neighbors," by Zona Gale, which we translated into Spanish and cleared more than 80 pesos. With this money they made contributions to the building funds of our Belgrano and Saavedra churches, and to the work in the Chaco.

We have organized a group of young married people who have held regular meetings during the year. At their last meeting they agreed to reorganize our church library and to take the responsibility for getting new books for it.

There have been five baptisms during the year and there are several other candidates.

High points during the year were the Easter sunrise service, the World Communion observance, our annual convention, the presence of Dr. George P. Howard in our pulpit, and our Vacation Demonstration School that enrolled 40 children and during which 10 teachers received certificates of progress. We also enjoyed and benefited from the visit of Mrs. Mae Yoho Ward.

—PAUL AND LUCY ANDRESS.
Buenos Aires, Argentina.

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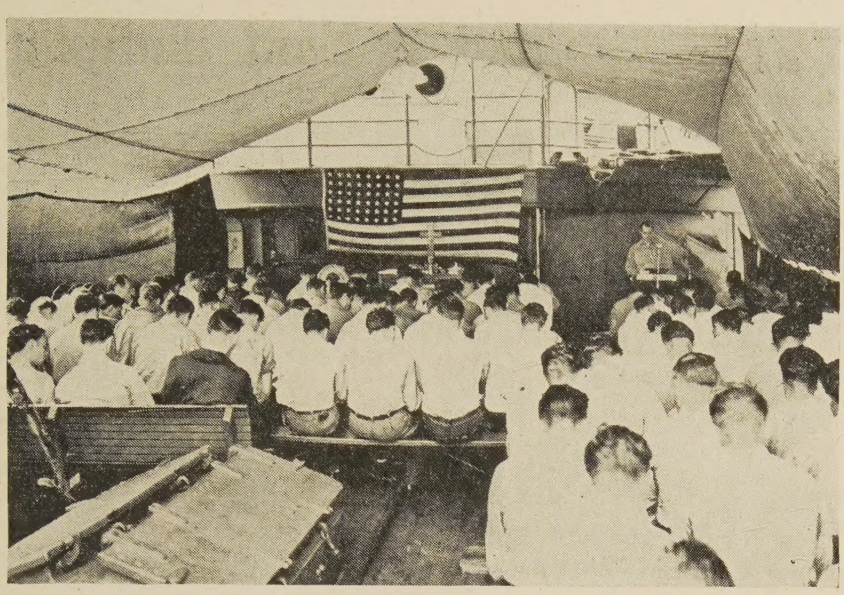

—Navy Department Photo

Chaplain William J. Jarmon, formerly of Paris, Missouri, conducts Protestant services aboard the USS Whitney while it is in port somewhere in the Pacific.

The Navy Chaplain*

AS THE chaplain walks about the ship there is no group nor individual who will not welcome him for a chat or a "bull session." Sooner or later, religion will be the topic because that's the reason they want to talk to the chaplain. The farther away from home they are the more they want to talk about religion. And there are so many of them so far from home.

There is no ministry comparable to the chaplaincy in this area of personal relationships—relationships built and strengthened around the fact that the chaplain represents the Christian ministry. Ten years of the average pastorate will not equal one year of wartime service as a chaplain in the concentrated "clinical" experience in personal relationships involving every conceivable human situation.

The personal ministry is the greatest, but not all. We have heard from many sources of the eager response of men, especially in combat areas, to the formal religious services. The chaplain will not have the opportunity for the meticulous preparation of the sermon for he cannot have that much time away from his men. But he will have the invigorating propulsion of urgency, such as he experiences but rarely, if ever, in a usual pastorate, as he faces those men whose spirits are so discernably hungry for the good word of God in Christ.

And he will have a new sense of what a prayer meeting can be when men gather prior to a known impending battle for him to lead them. The experience on our ship was not that the men came to these prayers to be urged to deeds of slaughter and hate. That is not the need. Nor did they come to plead special immunity from the violence and hurt and death of battle. But they came, waiting for the chaplain's ministry to lead them through prayer to renewed faith, and courage, and endurance, and through that faith to the resources for life or death to be found in Him who gave the promise that "As thy day, so shall thy strength be."

*Excerpts from an address by Chaplain A. J. McKelway, who spent 21 months in the Pacific aboard the USS *Essex*.

Summer Conferences in February

SUMMER is drawing to a close in Argentina. Two very successful interdenominational conferences were held for Christian youth of Buenos Aires. Represented in the conferences were the Armenian Congregational, Baptist, Disciples of Christ, Independent Methodist, Methodist, and Lutheran churches.

The Intermediate Conference, for the thirteen- to seventeen-year-old group, was held January 27 to February 3 on the campus of Colegio Ward at Ramos Mejia, the Spanish-speaking section of the school. The attendance numbered 71, with nine leaders. S. S. McWilliams, Missionary of Disciples of Christ, served as business manager; and Nicolas Martinez of the Colegiales Church was one of the leaders. He is in Union Theological Seminary preparing for the ministry. Of the young people attending, four were from Disciple churches in Buenos Aires. At the closing campfire session, a group of 26 signified their desire to follow Christ, and 18 rededicated their lives in him.

The Young People's Conference (ages 18 to 30 years) was held February 3-10 on the same campus, with 52 enrolled. There were seven leaders, including two Disciple missionaries—Paul Andress, who had charge of the morning devotional talks and a discussion group on postwar

(*Continued on page* 40.)

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	Undesignated and Specific Gifts[1]		*Designated Gifts*[2]	
	1943-44	1944-45	1943-44	1944-45
Churches	$298,217.85	$363,246.10	$42,671.16	$47,729.70
Bible Schools	95,701.07	109,170.83	4,241.71	5,462.13
Christian Endeavor	2,836.64	3203.78	628.99	426.30
Women's Missionary Societies	114,658.80	136,850.00	5,034.16	3,815.41
Councils	123,451.66	167,063.02	7,373.98	4,660.18
Young Matrons' Missionary Societies	3,994.90	4,915.60	97.50	103.50
Guilds	13,527.48	17,766.86	416.30	401.50
Circles	2,317.80	1,807.43	86.00	115.00
Triangles	985.60	938.90	16.50	92.00
Children's Missionary Organizations	1,222.27	1,109.32	152.25	104.44
Unified Youth Groups	2,474.36	4,600.90	802.07	968.65
Unified Children's Groups	195.11	52.54	37.83	43.48
Individuals	14,004.05	19,834.76	27,113.54	26,973.13
Grand Totals	$673,587.59	$830,560.04	$88,671.99	$90,895.42
Missionary Organizations Totals	$262,827.98	$335,104.57	$14,016.59	$10,304.16

[1]Gifts applying on percentages.

[2]Gifts over and above percentages.

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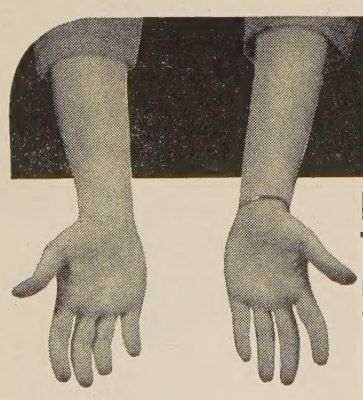
Summer Conferences in February

(*Continued from page 39.*)

problems, and S. S. McWilliams, who again acted as business manager, and also conducted a class on the development of Christian personality. Nine of the young people from Disciples of Christ churches attended this conference, representing three of the churches in Buenos Aires, and the new church at Resistencia.

The testimonies of the young people in the concluding service, known as the "Meeting of the Open Heart," were most inspiring. One young fourth-year medical student said he had come to the conference very much disturbed in his mind, but had found real help from his associations during the week. One of the girls said she had taken her first step toward the Christian life in a previous conference in Ramos Mejia and wished to state publicly her desire to rededicate herself more completely to Christian service. She is one of the girls from the Colegiales Church.

Matches have heads but no brains. You have both. Be sure and use them.



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Last Column

The Value of Time

Not all things are impartially allotted to us. Some have talent for music, others have not; some are endowed with artistic ability, others have none. Our capacities, our skills and our interests vary as widely as our physical features, but in one thing we possess alike—to each person is impartially given twenty-four hours each day.

Our differences are not in the amount of time allotted us, but rather in what we do with our time. The Psalmist uttered a wise and timely prayer when he said, "So teach us to number our days that we may apply our hearts unto wisdom." The people who live against the background of mature experience will earnestly concur in the Psalmist's prayer.

The sin of most of us regarding time is that we waste it. This becomes a sobering fact when we become aware of its utter irrevocability. So often we say, "If only I could go back and do that over." But all our tears, our regrets, our remorse, our prayers cannot bring back a single moment that is gone.

When we review our personal achievements, we realize the high cost of wasted time. Men like Jefferson, Theodore Roosevelt, MacCauley, Dickens, Edison, Ford, achieved great things not so much by virtue of highly specialized endowments, as by the virtue of a wise use of time. They regarded the waste of time as unforgiveable.—CLEVELAND KLEIHAUER, Minister, Hollywood-Beverly Christian Church.

Prize-Winning Essay

Fumie Yanagisawa, thirteen-year-old Japanese schoolgirl of Berkeley, California, won a silver trophy, the California state prize in the American Legion's national essay contest for a creed on the American Flag. This was in the year 1926. The essay reads:

"I pledge allegiance to you, Flag of my United States, in word and deed. I believe that you will help me to be a loyal citizen in peace and war. I believe that you will lead the world not only in strength but in righteousness; I believe that your stars are the shining symbol of the eternal brotherhood of man in this world. 'Old Glory,' as I stand and salute your heroic colors of red, white and blue, I promise to follow your ideals of 'liberty, justice and peace,' not only for America, but for the world."

—*Christian Science Monitor.*

The wife came home breathless after a hard day of shopping and was happily showing her husband the purchases she had made.

Wife: Look, darling, I've got one of those new hats without a crown and a dress without a back, and shoes without ties.

Husband (grunting): You think that's something! Just look at this suit of mine—it has pockets without money!—Ex.

Churches, today, are meeting the greatest challenge of all time. More and more, war-weary men and women are turning to them for strength and inspiration. In meeting this challenge, you will find the ministry of music a mighty ally. And the eloquent, inspiring music of a truly fine organ can fulfill the musical needs of your church as no other instrument can.

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